¶*EVPHVES.*

THE ANATOMY OF WYT.

Very pleaſant for all Gentle-
men to reade, and moſt neceſ-
ſary to remember:
wherin are contained the delights
that Wyt followeth in his youth by the
pleaſauntneſſe of Loue, and the
happyneſſe he reapeth in
age, by
the perfectneſſe of
Wiſedome.

¶By Iohn Lylly Maſter of
Arte. Oxon.

¶Imprinted at London for
Gabriell Cawood, dwel-
ling in Paules Church-
yarde.

BRITISH MUSEUM

¶ *To the right honorable my very*

good Lord and Maſter Sir William Weſt
Knight, Lord Delaware: Iohn Lyly
wiſsheth long lyfe with
encreaſe of ho-
nour.

PARATIVS drawing the counterfaite of Helen (right honorable) made the attier of hir head looſe, who being demaunded why he dyd ſo, he aunſwered, ſhe was looſe. Vulcan was painted curiouſly, yet with a polt foote. Venus cũningly, yet with hir Mole. Alexander hauing a Skar in his cheeke helde his finger vpon it that Appelles might not paint it, Appelles painted him with his finger cleauing to his face, why quod Alexander I layde my finger on my Skarre bicauſe I would not haue thee ſee it, (yea ſayd Appelles) and I drew it there bicauſe none els ſhould perceiue it, for if thy finger had bene away, either thy Skarre would haue ben ſeene, or my arte miſſlyked: whereby I gather, that in all perfect workes aſwell the fault as the face is to be ſhowen. The faireſt Leopard is ſette downe with his ſpots, the ſweteſt Roſe with his prickles, the fineſt Veluet with his bracke. Seing then that in euery counterfaite as well the blemiſh as the bewtie is coloured: I hope I ſhal not incur the diſpleaſure of the wiſe, in that in the diſcourſe of Euphues I haue aſwel touched the vanities of his loue, as the vertues of his lyfe. The Perſians who aboue all their Kings moſt honored Cyrus, cauſed him to be engrauen aſwel with his hoked noſe, as his high forehead. He that loued Homer beſt concealed not his flattering, & he that praiſed Alexander moſt bewrayed his quaffing. Demonydes muſt haue a crooked ſhooe for his wry foote, Damocles a ſmoth gloue for his ſtreight hãd.

For as euery Paynter that ſhadoweth a man in all parts giueth euery peece his iuſt proporcion, ſo he that diſciphereth the qualities of the mynde, ought aſwell to ſhew euery humor in his kinde, as the other doth euery part in his colour. The Surgion that maketh the Anatomy ſheweth aſwel the muſcles in the heele, as the vaines of the hart. If then the firſt ſight of Euphues, ſhal ſeeme to light to be read of the wiſe, or to fooliſh to be regarded of the learned, they ought not to impute it to the iniquitie of the author, but to the neceſsitie of the hiſtory. Euphues beginneth with loue as allured by wyt, but endeth not with luſt as bereft of wiſedome. He wooeth women prouoked by youth, but weddeth not himſelfe to wantonneſſe as pricked by pleaſure. I haue ſet down the follies of his wit without breach of modeſtie, & the ſparks of his wiſedome without ſuſpicion of diſhoneſtie. And certes I thinke ther be mo ſpeaches which for grauitie wil miſlyke the fooliſh, then vnſemely termes which for vanitie may offēd the wiſe. Which diſcourſe (right Honorable) I hope you wil the rather pardon for the rudenes in that it is the firſt, & protect it the more willingly if it offend in that it ſhalbe the laſte. It may be that fine wits wil deſcant vpon him, that hauing no wit goeth about to make the Anatomy of wit: And certeinly their ieſting in my mynd is tollerable. For if the butcher ſhould take vpon him to cut the Anatomy of a man, bicauſe he hath ſkil in opening an Oxe, he would proue himſelf a Calfe: or if the Horſelech would aduēture to miniſter a Potion to a ſick patiēt, in that he hath knowledge to giue a drench to a diſeaſed Horſe, he would make himſelfe an Aſſe. The Shomaker muſt not go aboue his latchet, nor the hedger meddle with anye thing but his bill. It is vnſemely for the Paynter to feather a ſhaft, or the Fletcher to handle the penſill. All which thinges make moſt againſt me, in that a foole

hath

hath intruded himſelfe to diſcourſe of wit. But as I was willing to commit the fault, ſo am I content to make amendes. Howſoeuer the caſe ſtandeth I looke for no prayſe for my labour, but pardon for my good will: it is the greateſt rewarde that I dare aſke, and the leaſt that they can offer. I deſire no more, I deſerue no leſſe. Though the ſtile nothing delight the dayntie eare of the curious ſifter, yet wil the matter recreate the minde of the courteous Reader. The varietie of the one wil abate the harſhnes of the other. Thinges of greateſt profit, are ſette foorth with leaſt price. When the Wyne is neete there needeth no Iuie-buſh. The right Coral needeth no colouring. Where the matter it ſelfe bringeth credit, the man with his gloſe winneth ſmal commendation. It it therfore me thinketh a greater ſhow of a pregnant wit, then perfect wiſedome in a thing of ſufficiēt excellencie, to vſe ſuperfluous eloquence. We cōmonly ſee that a black ground doth beſt beſeme a white counterfeit. And Venus according to the iudgemēt of Mars, was then moſt amyable, when ſhe ſate cloſe by Vulcanus. If theſe thinges be true which experience tryeth, that a naked tale doth moſt truely ſet foorth the naked truth, that where the countenaunce is faire, ther neede no colours, that paynting is meter for ragged walls thē fine Marble, that veritie then ſhineth moſt bright whē ſhe is in leaſt brauery: I ſhal ſatisfie myne own mynde, though I cannot feede their humors, which greatly ſeke after thoſe that ſift the fineſt meale, & beare the whiteſt mouthes. It is a world to ſee how Engliſh men deſire to heare finer ſpeach then the language will allow, to eate finer bread then is made of Wheat, to weare finer cloth then is wrought of Woll. But I let paſſe their fineneſſe, which can no way excuſe my folly. If your Lordſhip ſhal accept my good wil which I alwaies deſired, I will patiētly beare the il wil of the malicious, which I neuer deſerued.

The Epistle Dedicatory.

Thus committing this simple Pamphlet to your Lordships patronage,& your Honour to the Almighties protection:for the preseruation of the which as most bounden,I will praye continually, I ende.

Your Lordships seruaunt to commaund: I.Lyly.

To the Gentlemen Readers.

I Was driuen into a quandarie Gentlemen, whether I might ſend this my Pamphlet to the Printer or to the pedler. I thought it to bad for the preſſe, & to good for the packe. But ſeing my folly in writing to be as great as others, I was willing my fortune ſhould be as ill as any mans. We commonly ſee the booke that at Chriſtmas lyeth bound on the Stacioners ſtall, at Eaſter to be broken in the Haberdaſhers ſhop, which ſith it is the order of proceding, I am content this winter to haue my doings read for a toye, that in ſommer they may be ready for traſh. It is not ſtraunge when as the greateſt wonder laſteth but nyne dayes: That a newe worke ſhould not endure but three monethes. Gentlemen vſe bookes, as gentlewomen handle theyr flowres, who in the morning ſticke them in their heads, and at night ſtrawe them at their heeles. Cheries be fulſome when they be through rype, bicauſe they be plēty, & bookes be ſtale when they be printed, in that they be common. In my mynde Printers and Taylors are bound chiefely to pray for Gentlemen, the one hath ſo many fantaſies to print, the other ſuch diuers faſhions to make, that the preſsing yron of the one is neuer out of the fyre, nor the printing preſſe of the other any tyme lyeth ſtill. But a faſhion is but a dayes wearing, and a booke but an howres reading, which ſeeing it is ſo, I am of a ſhomakers mynde, who careth not ſo the ſhooe hold the plucking on, and I, ſo my labours laſt the running ouer. He that commeth in print bicauſe he would be knowen, is lyke the foole that commeth into the market bicauſe he would be ſeene. I am not he that ſeeketh prayſe for his labour, but pardon for his offēce, neither doe I ſet this foorth for any deuotion in print, but for

dutie whith I owe to my Patrone. If one write neuer ſo well, he cannot pleaſe all, and write he neuer ſo ill hee ſhall pleaſe ſome. Fine heads will pick a quarrell with me if all be not curious, and flatterers a thanke, if any thing be currant. But this is my mynde, let him that fyndeth fault amende it, and him that liketh it, vſe it. Enuie braggeth but draweth no bloud, the malicious haue more mynde to quippe, then might to cut. I ſubmit my ſelfe to the iudgement of the wiſe, and I little eſteme the cenſure of fooles. The one will be ſatisfyed with reaſon, the other are to be aunſwered with ſilẽce. I know gentlemen wil fynde no fault without cauſe, and beare with thoſe that deſerue blame, as for others I care not for their ieſtes, for I neuer ment to make them my Iudges.

Farewell.

THere dwelt in Athens a young gentleman of great patrimonie, & of so comely a personage, that it was doubted whether he were more bound to Nature for the liniaments of his person, or to fortune for the encrease of his possessions. But Nature impatient of comparisons, and as it were disdaining a companion, or copartner in hir working, added to this comlinesse of his body suche a sharpe capacitie of minde, that not onely shee proued Fortune counterfaite, but was halfe of that opinion that she hir selfe was onely currant. This younge gallant, of more wit then wealth, and yet of more wealth then wisdome, seeing himselfe inferiour to none in pleasant conceipts, thought himselfe superiour to al in honest conditions, insomuch ẏ he deemed himselfe so apt to all things, that he gaue himselfe almost to nothing, but practising of those things cōmonly which are incident to these sharp wits, fine phrases, smoth quipping, merry taunting, vsing iesting without meane, & abusing mirth without measure. As therefore the swætest Rose hath his prickel, the finest veluet his brack, the fairest flowre his bran so the sharpest witte hath his wanton will, and the holiest heade his wicked waye. And true it is that some men write and most men beleeue, that in all perfecte shapes, a blemmish bringeth rather a liking euery way to the eyes, then a loathing any waye to the minde. Venus had hir Mole in hir cheeke which made hir more amiable, Helen hir scarre on hir chinne which Paris called Cos amoris, the Whetstone of loue. Aristippus his wart, Lycurgus his wenne: So likewise in the disposition of ẏ minde, eitheir vertue is ouershaddowed with some vice, or vice ouercast with some ver-

tue. Alexander valiaunt in warre, yet gyuen to wine. Tullie eloquent in his gloſes, yet vayneglorious: Salomon wyſe, yet to too wanton: Dauid holye, but yet an homicide: none more wittie then Euphues, yet at the firſt none more wicked. The freſheſt colours ſoneſt fade, the tarneſt Razor ſoneſt tourneth his edge, the fineſt cloathe is ſoneſt eaten wyth Moathes, and the Cambricke ſoner ſtained then the courſe Canuas: whiche appeared well in this Euphues, whoſe witte beinge lyke ware apte to receiue any impreſſion, and hauinge the bridle in hys owne handes either to vſe the raine or the ſpurre, diſdayning counſayle, leauinge his countrey, loathinge his olde acquaintance, thought either by wytte to obteyne ſome conqueſt, or by ſhame to abyde ſome conflicte, and leauing the rule of reaſon, raſhly ranne vnto deſtruction.

It hath bene an olde ſayed ſawe, and not of leſſe truth then antiquitie, that witte is the better if it bée the déerer bought: as in the ſequele of thys hiſtorie ſhall moſte manifeſtlye appeare. It happened thys young Impe to ariue at Naples (a place of more pleaſure then profite, and yet of more profite then pietie) the very walles and windowes whereof ſhewed it rather to bée the Tabernacle of Venus, then the Temple of Veſta.

There was all things neceſſary and in readineſſe that myght eyther allure the minde to luſte, or entice the hearte to follye, a courte more méete for an Atheyſt, then for one of Athens, for Ouid then for Ariſtotle, for a graceleſſe louer then for a godly lyuer: more fitter for Paris then Hector, and méeter for Flora then Diana.

Héere my youthe (whether for héerineſſe bée

coulde

coulde not, or for wantonneſſe woulde not goe anye further) determined to make hys abode: whereby it is euidently ſeene that the ſkarteſt fiſhe ſwalloweth the delicateſt bayte, that the higheſt ſoaring Hawke trayneth to the lure, and that the wittieſt skonce is inueigled wyth the ſoddeyne viewe of alluringe vanities.

Heere hee wanted no companions whiche courted hym continuallye wyth ſundrye kindes of deuiſes, whereby they myght eyther ſoake hys purſe to reape commoditie, or ſooth hys perſon to wynne credite, for hee had gueſtes and companions of all ſortes.

There frequented to his lodging and mancion houſe as well the Spider to ſucke poyſon, of his fine wyt, as the Bee to gather hunny, as well the Drone, as the Doue, the Fore as the Lambe, as well Damocles to betraye hym, as Damon to bee true to hym: Yet hee behaued hymſelfe ſo warilye, that hee coulde ſingle out hys game wiſelye, inſomuche that an olde Gentleman in Naples ſeinge hys pregnaunt wytte, his Eloquent tongue ſomewhat tauntinge, yet wyth delight, his mirthe wythout meaſure, yet not wythout wytte, hys ſayinges vaineglorious, yet pythie, beganne to bewayle hys nurture: and to muſe at hys Nature, beeinge incenſed agaynſte the one as moſt pernicious, and enflamed wyth the other as moſte precious: for hee well knewe that ſo rare a wytte woulde in tyme eyther breede an intollerable trouble, or bringe an incomperable Treaſure to the common weale: at the one hee greatly pitied, at the other he reioyſed.

Hauinge therefore gotten opportunitie to communicate with him hys minde, wyth watrye eyes,

as one lamentinge his wantonnesse, and smilinge face, as one louinge his wittinesse, encountred him on this manner.

Young gentleman, although my acquaintaunce bee small to intreate you, and my authoritie lesse to commaund you, yet my good will in giuing you good counsaile should induce you to beleeue mee, and my hoarie haires (ambassadors of experience) enforce you to followe mee, for by howe much the more I am a straunger to you, by so much the more you are beholdinge to mee, hauing therefore opportunitie to vtter my minde, I meane to bee importunate with you to followe my meaninge. As thy birth doth shewe the eyrie and liuely Image of gentle bloude, so thy bringing vp seemeth to mee to bee a greate blotte to the linage of so noble a brute, so that I am enforced to thincke that either thou dyddest want one to giue thee good instructions, or that thy parentes made thee a wanton with to much cockeringe, either they were too foolishe in vsinge no discipline, or thou too frowarde in reiecting their doctrine, eyther they willinge to haue thee idle, or thou wylfull to bee ill employed. Dyd they not remember that whiche no man ought to forgette, that the tender youth of a childe is lyke the temperinge of newe ware apte to receiue any forme? Hee that wyll carry a Bull with Milo, must vse to carrye him a Calfe also, hee that coueteth to haue a straight tree, muste not bowe him beeinge a twigge. The Potter fashioneth his claye when it is softe, and the Sparrowe is taught to come when hee is younge: As therefore the yron beeinge hotte receyueth any forme with the streake of the Hammer, and keepeth it beeinge colde for euer, so the tender witte of a childe if with diligence it bee instructed in youth, wyll with industrye vse those qualities in hys age.

They might also haue taken example of the wise husbandmen, who in their fattest and most fertill grounde sowe Hempe before Wheate, a grayne that dryeth vp the superfluous moysture, and maketh the soyle more apte for corne: Or of good Gardeiners who in their curious knottes mixe Hisoppe wyth Time as ayders the one to the growth of the other, the one beeinge drye, the other moyste: or of cunning Painters who for the whitest worke caste the blackest grounde, to make the Picture more amiable.
If therefore thy Father had bene as wise an husbandman, as hee was a fortunate husbande, or thy Mother as good a huswyfe as shee was a happye wyfe, if they had bene bothe as good Gardners to keepe their knotte, as they were graffers to bringe forth such fruite, or as cunninge Painters, as they were happie parentes, no doubte they had sowed Hempe before Wheate, that is discipline before affection, they had set Hisoppe wyth Time, that is manners wyth witte, the one to ayde the other, and to make thy derteritie more, they had caste a blacke grounde for their white worke, that is, they had mixed threates wyth faire lookes.

But thinges past are paste callinge agayne, it is to late to shutte the stable dore when the steede is stolen: The Troyans repented to late when their towne was spoiled: Yet the remembraunce of thy former follies might breede in thee a remorse of conscience, and bee a remedy against further concupiscence. But nowe to thy present tyme: The Lacedemonians were wont to shewe their children dronken men and other wicked men, that by seeinge theire filth they might shunne the lyke faulte, and auoyde suche vices when they were at the lyke state. The Persians to make theire youth abhorre gluttonie woulde

paint an Epicure slæping with meate in his mouthe, & most horribly ouerladen with wine, that by the viewe of such monsterous sightes, they might eschewe the meanes of the like excesse.

The Parthians to cause their youthe to loath the allurynge traines of womens wyles and deciptfull entisementes, had most curiously carued in their houses a younge man blinde, besides whome was adioyned a woman so exquisite, that in some mennes iudgement Pigmalions Image was not halfe so excellent, hauing one hande in hys pocket as notinge their theste, and holdinge a knyfe in the other hande to cutte hys throate: If the sight of such vglye shapes caused a loathinge of the like sinnes, then my good Euphues consider their plight, and beware of thyne owne perill. Thou art hære in Naples a younge sojourner, I an olde senior, thou a straunger, I a Citizen, thou secure doubtinge no mishappe, I sorrowfull dreadinge thy misfortune. Hære mayste thou sée that which I sighe to sée, dronken sottes wallowinge in euery house, in euery chamber, yea, in euery channell, hære maiste thou beholde that whiche I cannot wythout blushinge beholde, nor wythoute blubbering vtter, those whose bellies bée their Gods, who offer their goodes as sacrifice to theyre guttes: who slæpe wyth meate in their mouthes, wyth sinne in their heartes, and wyth shame in their houses.

Hære, yea, hære Euphues, maiste thou sée not the carued visarde of a lewde woman, but the incarnate visage of a lasciuious wanton, not the shaddowe of loue, but the substaunce of luste: My hearte melteth in droppes of bloude, to sée a harlot with the one hande robbe so many cofers, and wyth the other to rippe so many corses.

Thou

Thou arte héere amiddeſt the pykes betwéene Scilla and Caribdis, readye if thou ſhunne Syrtes, to ſincke into Semphlagades. Let the Lacedemonian, the Perſian, the Parthian, yea, the Neapolitan, cauſe thée rather to deteſt ſuche villanie, at the ſight and viewe of their vanitie.

Is it not farre better to abhorre ſinnes by the remembraunce of others faultes, then by repentaunce of thine owne follies? Is not hée accompted moſte wiſe, whome other mens harmes doe make moſte warie? But thou wylte happely ſaye, that although there bée many thinges in Naples to bée iuſtlye condemned, yet there are ſome thinges of neceſſitie to bée commended, and as thy wyll doeth leane vnto the one, ſo thy wytte woulde alſo embrace the other.

Alas Euphues by how much the more I loue the highe climbinge of thy capacitie, by ſo muche the more I feare thy fall. The fine chriſtall is ſoner crazed then the harde marble, the gréeneſt Béeche burneth faſter then the dryeſt Oke, the faireſt ſilke is ſoneſt ſoyled, and the ſwéeteſt wine tourneth to the ſharpeſt vineger, the peſtilence doth moſt ryfeſt infect the cléereſt complection, and the Caterpiller cleaueth vnto the ripeſt fruite, the moſt delicate wyt is allured with ſmall enticement vnto vice, and moſte ſubiecte to yelde vnto vanitie, if therefore thou doe but harken to the Syrens, thou wilte bée enamoured, if thou haunte their houſes and places, thou ſhalt be enchaunted:

One droppe of poyſon infecteth the whole tunne of Wine; one leafe of Colliquintida marreth and ſpoyleth the whole potte of porredge, one yron Mole defaceth the whole péece of lawne: Deſcende into thine owne conſcience, and conſider wyth thy ſelfe

the greate difference betwæne ſtaringe and ſtarke blinde, wit and wiſdome, loue and luſt. Bæ merrye but with modeſtie, be ſober but not to ſulloume, bæ valiaunt but not to venterous. Let thy attyre bæ comely but not coſtly, thy dyet wholeſome but not exceſſiue, vſe paſtime as the worde importeth, to paſſe the tyme in honeſt recreation: miſtruſt no man wythout cauſe, neither bæ thou credulous without proofe, bæ not light to followe euery mans opinion, nor obſtinate to ſtande in thine owne conceipte. Serue God, loue God, feare God, and God wyll ſo bleſſe thæ as eyther hearte can wiſhe or thy friendes deſire. And ſo I ende my counſaile, beſeechinge thæ to beginne to followe it. Thys olde Gentleman hauinge finiſhed his diſcourſe, Euphues beganne to ſhape hym an aunſwere in this ſort.

FAther and friende (your age ſheweth the one, your honeſtie the other) I am neither ſo ſuſpitious to miſtruſt your good will, nor ſo ſottiſhe to miſlike your good counſaile, as I am therefore to thancke you for the firſt, ſo it ſtandes mæ vppon to thincke better on the latter: I meane not to cauill wyth you as one louinge ſophiſtrye, neyther to controwle you as one hauing ſuperiority, the one woulde bring my talke into the ſuſpition of fraude, the other conuince me of folly. Whereas you argue I knowe not vppon what probabilyties, but ſure I am vppon no proofe, that my bringing vp ſhoulde bæ a blemiſh to my birth. I aunſwere, and ſweare to that you were not therein a lyttle ouerſhot, eyther you gaue to muche credite to the report of others, or to much lybertie to your owne indgement, you conuince my parents of peeuiſhneſſe, in making me a wanton, and me of leaudneſſe in reiectinge correction. But ſo many men ſo many

minds, that may seeme in your eye odious, which in an others eye may be gratious. Aristippus, a Philosopher, yet who more courtely? Diogenes, a Philosopher, yet who more carterly? Who more popular then Plato, retayning alwayes good company? Who more enuious then Tymon, denouncing all humaine societie? Who so seuere as the Stoyckes, which lyke stockes were moued with no melody? Who so secure as the Epicures which wallowed in all kinde of licentiousnesse? Though all men bee made of one mettall, yet they bee not cast all in one moulde, there is framed of the selfe same clay aswell the tile to keepe out water as the potte to containe lycour, the Sunne doth harden the durte & melt the ware, fire maketh the gold to shine and the straw to smother, perfumes doth refresh ỳ Doue & kill ỳ Betil, & the nature of the man disposeth ỳ consent of ỳ mãners. Now wheras you seeme to loue my nature & loath my nurture, you bewray your owne weaknes, in thinking ỳ nature may any waies be altered by education, & as you haue ensãples to confirme your pretẽce, so I haue most euident and infallyble argumentes to serue for my purpose: It is naturall for the vyne to spread, the more you seeke by arte to alter it, the more in the ende you shall augment it. It is proper for the Palme træ to mounte, the heauyer you loade it the higher it sprowteth. Though yron be made softe with fire it returneth to his hardnes, though the Fawlcon be reclaimed to ỳ fist she retyreth to hir haggardnes, the whelpe of a Mastife will neuer be taught to retrive the Partridge, education can haue no shew, where the excellencie of nature doth beare sway. The silly Mouse will by no manner of meanes be tamed, the subtill Fore may well be beaten, but neuer broken from stealing his pray, if you pownde spices they smell the swæter, season the woode neuer so well the wine will taste of the

caſte, plante and tranſlate the crabbe tree, where, and whenſoeuer it pleaſe you and it will neuer beare ſweete apple.

Infinite and immunerable were the examples I coulde alleadge and declare to confirme the force of Nature, and confute theſe your vayne and falſe forgeries, were not the repetition of them needeleſſe hauing ſhewed ſufficient, or beſides ſeeinge thoſe alleadged will not perſwade you. And can you bee ſo vnnaturall, whome dame Nature hath nourished and brought vpp ſo many yeares, to repine as it were againſt Nature?

The ſimilytude you rehearſe of the ware, argueth your waringe and melting brayne, and your example of the hotte and harde yron, ſheweth in you but colde and weake diſpoſition. Doe you not knowe that which all men doe affirme and knowe, that blacke will take no other coulour? That the ſtone Abeſton being once made hotte will neuer be made colde? That fire cannot be forced downewarde? That Nature will haue courſe after kinde? That euery thing will diſpoſe it ſelfe according to Nature? Can the Aethiope chaunge or alter his ſkinne? or the Leoparde his hewe? Is it poſſible to gather grapes of thornes, or figges of thiſtelles? or to cauſe any thinge to ſtriue againſt nature?

But why go I about to prayſe Nature, the whiche as yet was neuer any Impe ſo wicked & barbarous, any Turke ſo vile and brutiſh, any beaſt ſo dull and ſenceleſſe, that coulde, or would, or durſt diſprayſe or contemne? Doth not Cicero conclude and allowe, that if wee followe and obey Nature we ſhall neuer erre? Doth not Ariſtotle alleadge and confirme, that Nature frameth or maketh nothing in any poynte rude,

vayne,

vayne, and vnperfect?

Nature was had in such estimation and admiration among the Heathen people, that she was reputed for the onely Goddesse in Heauen: If Nature then haue largely and bountefully endewed mée with hir giftes, why déeme you me so vntoward and graceleſſe? If she haue dealte hardely with me, why extoll you so muche my birth? If Nature beare no sway, why vse you this adulation? If Nature worke the effecte, what boteth any education? If Nature be of strength or force, what auaileth discipline or nurture? If of none what helpeth Nature? But letts these sayings passe, as knowne euidently and graunted to be true, which none can or may deny vnlesse he be false, or that he bée an enemye to humanitie.

As touchinge my residence and abidinge héere in Naples, my youthly and lusty affections, my sportes and pleasures, my pastimes, my common dalyaunce, my delyghtes, my resorte and company, and companions, which dayly vse to visite mée, although to you they bréede more sorrowe and care, then solace and comforte, bicause of your crabbed age: yet to mée they bring more comforte and ioy, then care & grefe, more blisse then bale, more happines then heauines: bicause of my youthfull gentlenes. Eyther you would haue all men olde as you are, or els you haue quite forgotten ỹ you your selfe were young, or euer knew young dayes: eyther in your youth you were a very vicious and vngodly man, or now being aged very superstitious & deuoute aboue measure.

Put you no difference betwéene the younge flourishinge Baye trée, and the olde withered Bæche? No kinde of distinction betwéene the waxinge and the wayninge of the Mone? And betwéene the risinge

and

and the settinge of the Sunne? Doe you measure the hotte assaultes of youth, by the colde skirmishes of age? whose yeares are subiect to more infirmities then our youth, we merry, you melancholy, wee zealous in affection, you ielous in all your doinges, you testie without cause, wee hastie for no quarrell. You carefull, we careless, wee bolde, you fearefull, we in all pointes contrary vnto you, and ye in all pointes vnlike vnto vs.

Seeing therefore we bee repugnaunt eache to the other in nature, would you haue vs alyke in qualyties? Would you haue one potion ministred to the burning Feuer, and to the colde Palsye? one playster to an olde vlcer and a fresh woumde? one salue for all sores? one sauce for all meates? No no Eubulus, but I will yeelde to more, then eyther I am bounde to graunte, eyther thou able to proue: Suppose that which I neuer will beleeue, that Naples is a canckred storehouse of all strife, a common stewes for all strumpettes, the sinke of shame, and the very nurse of all sin: shall it therfore follow of necessitie that all ỳ are woed of loue, should be wedded to lust, will you conclude as it were ex consequenti, that whosoeuer aryueth heere shall be enticed to follye, and beeinge enticed, of force shallbe entangled? No, no, it is ỳ disposition of the thought ỳ altereth ỳ nature of ỳ thing. The Sun shineth vppon the dungehill, and is not corrupted, the Diamond lyeth in the fire, and is not consumed, the Christall toucheth the Toade, and is not poysoned, the birde Fiochilus lyeth by the mouth of the Crocodile and is not spoyled, a perfecte wit is neuer bewitched with leaudenesse, neyther entised with lasciuiousnesse.

Is it not common that the Holme tree springeth amidst the Beach? That the Iuie spreadeth vppon the hard stones? That the softe fetherbed breketh the hard blade? If experience haue not taughte you this, you haue lyued long, learned lyttle, or if your moyst braine

haue

haue forgot it, you haue learned much and profited nothing. But it may be, that you measure my affections, by your owne fancies, and knowing your selfe either too simple to rayse the siege of pollycie, or too weake to resist the assault by prowesse, you deeme me of as lyttle wit as your selfe, or of lesse force, eyther of small capacitie, or of no courage. In my iudgement Eubulus, you shal allone catch a Hare with a Taber, as you shal perswade youth, with your aged & ouerworn eloquence, to such seueritie of lyfe, which as yet ther was neuer Stoycke so strict, nor Iesuite so superstitious, neyther Votarie so deuout, but would rather allow it in words thē follow it in workes, rather talke of it then try it. Neither were you such a Saint in your youth, that abandoning all pleasures, all pastimes, and delyghts, you would chuse rather to sacrifice the first fruites of your lyfe to vayne holynesse, then to youthly affections. But as to the stomacke quatted with daynties, all delycates seeme queasie, and as he that surfetteth with wine doth afterward to allay with water: So these olde huddles hauing overcharged their gorges with fancie, accompte all honest recreation meere follly, and hauinge taken a surfet of delyght, seeme now to sauor it with despight. Seeing therefore it is labour lost for mee to perswade you, and winde vaynely walked for you to erhort me, heere I founde you and heere I leaue you, hauing neither bought nor solde with you, but chaunged ware for ware, if you haue taken lyttle pleasure in my reply, sure I am that by your counsaile I haue reaped lesse profit. They that vse to steale honny, burne hemlocke to smoke the Bees from their hiues, and it may bee, that to get some aduauntage of mee, you haue vsed these smokie argumentes, thincking thereby to smother mee with the conceipt of strong imagination: But as ȳ Camelion thoughe hee haue most guttes, draweth least

ibreath

breath, or as the Elder tree thoughe hee bee fullest of pith, is farthest from strength. so though your reasons seeme inwardly to your selfe somewhat substantial, and your perswasions pithie in your owne conceipte, yet beyng well wayed without, they be shadowes without substaunce, and weake without force. The Birde Fauras, hath a great voyce but a small body, the thunder a greate clappe, yet but a lyttle stone, the emptie vessell giueth a greater sownd, then the full barrell. I meane not to apply it, but loke into your selfe and you shall certeinely finde it, and thus I leaue you seekinge it, but were it not that my company stay my comming, I would surely helpe you to loke it, but I am called hence by my acquaintance.

Euphues hauing thus ended his talke departed leauing this olde gentleman in a great quandarie: who perceiuing that he was more enclined to wantonnesse, then to wisedome, with a deepe sigh the teares trickling downe his cheekes, sayde: Seeing thou wilt not buye counsell at the firste hande good cheape, thou shalt buye repentaunce at the seconde hande, at suche an vnreasonable rate, that thou wilt curse thy hard penyworth, and banne thy hard hearte. And immediately he wente to his owne house, heauily bewayling the young mans vnhappinesse.

Heere ye may beholde gentlemen, how lewdly wit standeth in his owne lyght, howe he deemeth no pennye good siluer but his owne, preferring the blossome before the fruite, the budde before the flower, the greene blade before the ripe eare of corne, his owne witte before all mens wisedomes. Neyther is that reason, seeing for the most parte it is proper to all those of sharpe capacitie to esteeme of themselues, as most proper: if one bee harde in conceiuing, they pronounce him a dowlte, if

giuen to ſtudy, they proclayme him a duns, if merrye a ieſter, if ſadde a Saint, if full of woꝛdes, a ſotte, if without ſpeach, a Cypher, if one argue with them boldly, then is he impudent, if coldely an innocent, if there be reaſoning of diuinitie, they cry, Quæ ſupra nos nihil ad nos, if of humanitie, Sententias loquitur carnifex, hereoff commeth ſuche greate familyaritie betweene the rypeſt wittes, when they ſhall ſée the dyſpoſition the one of the other, the Sympathia of affections and as it were but a payꝛe of ſheres to goe betweéne theire natures, one flattereth an other in hys owne folly, and layeth cuſhions vnder the elbowe of his fellowe, when hée ſeth him take a nappe with fancie, and as theire witte wꝛeſteth them to vice, ſo it foꝛgeth them ſome feate excuſe to cloake theire vanitie.

Too much ſtudie doth intoxicate their bꝛaynes, foꝛ (ſaye they) althoughe yꝛon the moꝛe it is vſed the bꝛighter it is, yet ſiluer with much wearing doth waſt to nothing, though the Cammocke the moꝛe it is bowed the better it ſerueth, yet the bow the moꝛe it is bent & occupied, the weaker it waxeth, though the Camomill, the moꝛe it is trodden and pꝛeſſed downe, the moꝛe it ſpꝛeadeth, yet the violet the oftner it his handled and touched, the ſoner it withereth and decayeth. Beſides thys, a fine wytte, a ſharpe ſence, a quicke vnderſtanding, is able to atteine to moꝛe in a moment oꝛ a very little ſpace, then a dull and blockiſh heade in a month, the ſithe cutteth farre better and ſmoother then the ſawe, the ware yéeldeth better and ſoner to the ſeale, then the ſtéele to the ſtampe oꝛ hammer, the ſmooth & playne Béeche is eaſier to be carued and occupyed then the knottie Bore. Foꝛ neyther is ther any thing, but ẏ hath his contraries: Such is the Nature of

theſe

these nouises that thincke to haue learning without labour, and treasure without trauayle, eyther not vnderstanding or els not remembring, that the finest edge is made with the blunt whetstone, and the faireſt Iewell fashioned with the harde hammer. I go not about (gentlemen) to inueigh against wit, for then I wer witlesse, but frankely to confesse mine owne lyttle wit, I haue euer thought so superstitiously of wit, that I feare I haue committed Idolatry agaynst wisedome, and if Nature had dealte so beneficially with mee to haue giuen me any wit, I should haue bene readyer in the defence of it to haue made an Apologie, then any way to tourne to Apostacie: But this I note, that for the most part they stande so on their pantuffles, that they be secure of perills, obstinate in their owne opinions, impatient of labour, apte to conceiue wrong, credulous to beleeue the worst, ready to shake off their olde acquaintaunce without cause, and to condempne them without colour: All which humors are by somuch the more easier to bee purged, by howe much the lesse they haue festred the sinnewes: But retourne we agayne to Euphues.

Euphues hauing soiourned by the space of two moneths in Naples, whether he were moued by the courtesie of a young gentleman named Philautus, or inforced by destenie: whether his pregnant wit, or his pleasaunt conceits wrought the greater liking in the minde of Euphues I know not for certeyntie: But Euphues shewed such entyre loue towards him, that he seemed to make small accompt of any others, determining to enter into such an inuiolable league of friendship with him, as neyther time by peecemeale should empaire, neither fancie vtterly dissolue, nor any suspition infringe. I haue red (saith he) and well I beleeue it, that a friend is in prosperitie a pleasure, a solace in aduersitie, in

griefe

griefe a comfort, in ioy a merrye companion at all times an other I, in all places ẏ expresse Image of mine owne person: insomuch that I cannot tell, whether the immortall Gods haue bestowed any gift vpon mortall men, either more noble, or more necessary, then friendship. Is ther any thing in the world to be reputed (I will not say compared) to friendship? Can any treasure in this transitorie pilgrimage, be of more value we then a friend? in whose bosome thou maist sleepe secure without feare, whom thou maist make partner of all thy secrets without suspition of fraude, and partaker of all thy misfortune without mistrust of fleeting, who will accompt thy bale his bane, thy mishap his misery, the pricking of thy finger, the percing of his heart. But whether am I carried? Haue I not also learned that one shoulde eate a bushell of salt with him, whom he meaneth to make his friend? that tryall maketh trust? that there is falshood in fellowship? and what then? Doth not the sympathy of manners, make the coniunction of mindes? Is it not a by word, like will to like? Not so common as commendable it is, to see young gentlemen chose the such friends with whom they may seeme being absent to be present, being a sunder to be conuersant, being dead to be aliue. I will therefore haue Philautus for my phere, and by so much the more I make my selfe sure to haue Philautus, by how much the more I view in him the liuely Image of Euphues.

Although there bee none so ignorant that doth not know, neither any so impudent that will not confesse, friendship to bee the iewell of humaine ioye: yet whosoeuer shall see this amitie grounded vpon a little affection, will some coniecture that it shall be dissolued vpon a light occasion: as in the sequele of Euphues & Philautus you shall see, whose hot loue wared some colde. For as ẏ best wine doth make ẏ sharpest vinaiger, so ẏ deerest

loue tourneth to the deadliest hate. Who deserued the most blame in mine opinion, it is doubtful, & so difficult, that I dare not presume to giue verdit. For loue being ỳ cause for which so many mischieues haue ben attempted, I am not yet perswaded, whether of thẽ was most to be blamed, but certenly neither of them was blameleſſe. I appeale to your iudgement gentlemen, not that I thincke any of you of ỳ like disposition, able to decide the question but beeing of deeper discretion then I am, are more fit to debate the quarrell. Though ỳ discourse of their friendship and falling out be somewhat long, yet being somewhat straunge, I hope the delightfulnes of the one, will attenuate the tediousneſſe of the other.

Euphues had continuall acceſſe to the place of Philautus and no little familiaritie with him, and finding him at conuenient leasure, in theſe short termes vnfolded his minde vnto him.

Gentleman and friend, the triall I haue had of thy manners, cutteth off diuers termes which to an other I would haue vsed in the like matter. And sithens a long discourse argueth folly, and delicate words incurre the suspition of flattery, I am determined to vse neither of them, knowing either of them to breede offence. Waying with my selfe the force of friendship by the effects, I studied euer since my first comming to Naples to enter league with such a one, as might direct my steps being a straunger, & resemble my manners being a scholler, the which two qualities as I finde in you able to satisfie my desire, so I hope I shall finde a hearte in you willing to accompliſh my requeſt. Which if I may obtein, assure your selfe ỳ Damon to his Pythias, Pylades to his Oreſtes, Titus to his Gyſippus, Theſeus to his Pyrothus, Scipio to his Lælius, was neuer soũd more faithfull then Euphues will be to his Philautus.

Philautus by how much the leſſe hee looked for thys

discourſe

discourse, by so much the more he liked it, for he saw all qualities both of body & minde in Euphues, vnto whom he replyed as followeth.

Friend Euphues (for so your talke warranteth me to terme you) I dare neither vse a long processe, neither loning speach, least vnwittingly I should cause you to cõvince me of those thinges, which you haue alredy condemned. And verily I am bolde to presume vpon your curtesie, since you your self haue vsed so little curiositie, perswading my selfe, that my short answere wil worke as great an effect in you, as your few words did in me. And seeing we resemble (as you say) each other in qualities, it cannot be that the one should differ from ỹ other in curtesie, seeing the sincere affection of the minde, cannot be expressed by the mouth, & that no arte can vnfolde ỹ entire loue of the heart, I am earnestly to beseech you not to measure the firmenesse of my faith, by the fewnes of my wordes, but rather thincke that the ouerflowing waues of good will leaue no passage for many words. Tryall shall prone truth, here is my hand, my heart, my lands and my lyfe at thy cõmaundement: Thou maist well perceiue that I did beleeue thee, that so sone I dyd loue thee, and I hope thou wilt the rather loue me, in that I did beleeue thee.

After many embracings & protestations one to an other, they walked to dinner, where they wanted neither meate, neither Musicke, neither any other pastime, & hauing banqueted, to digest their sweet confections, they daunced all ỹ afternoone, they vsed not onely one bord, but one bedde, one booke (if so be it they thought not one to many.) Their friendship augmented euery day, insomuch ỹ the one could not refraine ỹ company of ỹ other one minute, all things went in cõmon betweene them, which all men accompted cõmendable. Philautus being a towne borne childe, both for his owne continuance, &

the great countenaunce whiche his Father had whyle he liued, crepte into credite with Don Ferardo one of the chiefe gouernours of the citie, who although he had a courtly crewe of gentlewomen soiourning in his pallace, yet his daughter heire to his whole reuenews, stained the beautie of them all, whose modest bashfulnesse caused the other to loke wanne for enuie, whose lillye chækes dyed with a Vermillion redde made the rest to blushe at hir beautie. For as the finest Rubie, stayneth the coulour of the rest that bee in place, or as the Sunne dimmeth the Mone, that she cannot bee discerned, so this gallant gyrle more faire then fortunate, and yet more fortunate then faithfull, eclipsed the beautie of them all, and chaunged their coulours. Unto hir had Philautus accesse, who wanne hir by right of loue, and shoulde haue worne hir by right of lawe, had not Euphues by straunge destenie broken the bondes of marriage, and forbidden the banes of Matrimonie.

It happened þ Don Ferardo had occasion to go to Venice about certein his own affaires, leauing his daughter the onely steward of his houshoulde, who spared not to feast Philautus hir friend, with al kindes of delights & delicates, reseruing onely hir honestie as the chiefe stay of hir honour. Hir father being gon she sent for hir friend to supper, who came not as he was accustomed solitarily alone, but accompanied with his friende Euphues. The Gentlewoman whether it were for nycenesse or for niggardnesse of curtesie, gaue hym suche a colde welcome that he repented that he was come.

Euphues thoughe hee knewe himselfe worthy euery way to haue a good countenaunce, yet coulde hee not perceiue hir willinge any way to lende hym a friendly loke. At the last supper beeing readye to come in, Philautus sayde vnto hir: Gentlewoman I was the

bolder

bolder to bringe my shadowe with mée, (meaning Euphues) knowing that he should be the better welcome for my sake, vnto whome the gentilwoman replyed: Syr as I neuer when I sawe you thought that you came without your shadow, so now I cannot a lyttle meruaile to sée you so ouershot in bringing a new shadow wt you. Euphues though he perceiued hir coy nippe, séemed not to care for it, but taking hir by ẏ hand sayd.

Fayre Lady seing the shade doth often shilde your beautie from the parching Sunne, I hope you will the better estéeme of the shadowe, and by so much the lesse it ought to be offencine, by how much the lesse it is able to offende you, and by so much the more you ought to lyke it, by how much the more you vse to lye in it.

Well gentleman aunswered Lucilla in arguing of the shadowe, we forgoe the substance: pleaseth it you therefore to sit downe to supper. And so they all sate downe, but Euphues fed of one dish which euer stode before him, the beautie of Lucilla.

Héere Euphues at the firste sight was so kyndled with desyre, that almost he was lyke to burn to coales. Supper being ended, the order was in Naples that the gentlewomen would desire to heare some discourse, either concerning loue or learning: And although Philautus was requested, yet he posted it ouer to Euphues, whome he knew most fit for that purpose: Euphues being thus tyed to the stake by their importunate intreatie, began as followeth.

Ye that worst may is alwaye enforced to holde the candell, the weakest must still to the wall, where none will, the Diuell himselfe must beare the crosse: But were it not gentlewomen that your lyste standes for lawe, I would borrow so muche leaue as to resigne myne office to one of you, whose experience in loue hath made you learned, and whose learning hath made you

so louely: for me to entreate of the one being a nouice, or to discourse of the other being a trewant, I may wel make you weary but neuer the wyser, and giue you occasion rather to laugh at my rashnesse, then to lyke my reasons. Yet I care the lesse to excuse my boldnesse to you, who were the cause of my blyndenesse. And since I am at myne owne choyce eyther to talke of loue or of learning, I had rather for this tyme be deemed an vnthrift in reiecting profit, then a Stoicke in renouncing pleasure.

It hath bene a question often disputed, but neuer determined, whether the qualities of the mynde, or the composition of the man, cause women most to lyke, or whether beautie or witte moue men most to loue. Certes by how much the more the mynde is to be preferred before the body, by so much the more the graces of the one are to be preferred before the gifts of the other, which if it be so, that the contemplation of the inwarde qualitie ought to be respected more, then the view of the outward beautie, then doubtlesse women eyther doe or should loue those best whose vertue is best, not measuring the deformed man with the reformed mynde. The foule Toade hathe a fayre stoane in his head, the fine gould is founde in the filthy earth, the swéte kernell lyeth in the hard shell. Uertue is harbored in the heart of him that most men estéeme misshapen, contrarywise if we respect more the outward shape, then the inwarde habit, good God into how many mischiefes doe we fall? into what blyndenesse are we ledde? Doe we not commonly see that in paynted pottes is hidden the deadlyest poyson? that in the grænest grasse is the greatest Serpent? in the clærest water the vglyest Toade? Doth not experience teach vs that in the most curious Sepulchre are enclosed rotten bones? That the Cypresse tree beareth a fayre leafe but no fruite? That the

Estridge

Estridge carryeth fayre fethers, but rancke flesh? How franticke are those louers which are carryed away with the gaye glistering of the fine face? the beautie whereof is parched with the Sommers blaste, & chipped with the winters blast, which is of so short continuance that it fadeth before one perceiue it florishe, of so small profit that it poysoneth those that possesse it, of so little value with the wyse, that they accompt it a delicate bayte with a deadly hooke, a sweete Panther with a deuouring paunch, a sower poyson in a siluer potte. Here I colde enter into discourse of such fyne dames as being in loue with theyr owne lookes, make suche course accompt of theyr passionate louers: for cõmonly if they be adorned with beautie, they be so straight laced, and made so high in the instepp, that they disdaine them most that most desyre them. It is a worlde to sée the doating of theyr louers, and theyr dealing with them, the reuealing of whose subtil traines would cause me to shead teares, & you gentlewomen to shut your modest eares. Pardon me gentlewomen if I vnfold euery wyle, & shew euery wrinckle of womens disposition. Two thinges do they cause their seruants to bow vnto them, secrecie, & souereignetie, ỳ one to conceale their entising sleights, by the other to assure themselues of their onely seruice. Again, but ho there, if I shold haue waded any further & sounded the depth of their deceipt, I should either haue procured your displeasure, or incurred ỳ suspition of fraud, eyther armed you to practise the like subtelties, or accused my self of periury. But I mean not to offend your chast mynds, wt the rehersal of their vnchast manners, whose eares I perceiue to glowe, and heartes to be grieued at that which I haue already vttered, not that amongest you there be any such, but that in your sexe ther should be any such. Let not gẽtlewomẽ therfore make to much of their paynted sheathe, lette them not be so curyous

in theyr owne conceite, or so currishe to theyr loyall louers. When the blacke crowes foote shall appeare in theyr eye, or the blacke Ore treade on their foote, when their beautie shall be lyke the blasted Rose, theyr wealth wasted, their bodies worne, theyr faces wrinckled, their fyngers crooked, who will lyke of them in their age, who loued none in their youth? If you will be cherished when you be olde, be curteous while you be young, if you looke for comfort in your hoary haires, be not coye when you haue your golden lockes, if you would be embraced in the wayning of your brauery, be not squeymish in the waring of your beautie, if you desyre to be kept lyke the Roses when they haue loste theyr coulour, smell swéete as the Rose doth in the bud, if you would be tasted for olde wyne, be in the mouth a pleasant Grape, so shall you be cherished for your curtesie, comforted for your honestie, embraced for your amitie, so shall you be preserued with the swéete Rose, and broncke with the pleasant wyne. Thus farre I am bolde gentlewomen, to counsell those that be coye that they weaue not the webbe of theyr owne woe, nor spin the thréd of their owne thraldome by their owne ouerthwartnesse. And seing we are euen in the bowells of loue, it shall not be amisse to examine whether man or woman be soonest allured, whether be most constant the male or the female. And in this poynt I meane not to be myne owne caruer, least I should séeme eyther to picke a thanke with men or a quarrel with women. If therfore it might stande with your pleasure (Mistres Lucilla) to giue your censure I would take the contrary, for sure I am though your iudgement be sounde, yet affection will shadow it.

Lucilla seing his pretence thought to take aduauntage of his large profer, vnto whome she sayde. Gentleman in myne opinion Women are to be wonne with

euery

euery wynde, in whose ser ther is neither force to withstande the assaults of loue, neither constancie to remaine saythfull. And bicause your discourse hathe hetherto bredde delight, I am loth to hinder you in the sequele of your deuises. Euphues perceiuing himselfe to be taken napping, answered as followeth.

¶ Mistres Lucilla, if you speake as you thincke, these gentlewomen present haue lyttle cause to thanke you, if you cause me to cõmend women, my tale wil be accõpted a mere trifle, & your words ẏ plain truth: Yet knowing promise to be debt, I wyll paye it with performance. And I would ẏ gentlemen here present wer as ready to credit my prowfe, as ẏ gentlewomen are willing to heare their own prayses, or I as able to ouercome, as Mistres Lucilla would be cõtent to be ouerthrown, how so euer the matter shall fall out, I am of the surer syde, for if my reasons be weake, then is our sexe stronge, if forcyble, then your iudgement fœble, if I fynde truth on my syde, I hope I shall for my wages win the good will of women, if I want prowfe, then gentlewomen of necessitie you must yelde to men. But to the matter.

Touching the yelding to loue, albeit they^r hartes sœme tender, yet they harden them lyke the stone of Sicilia, the which the more it is beaten, the harder it is, for being framed as it were of the perfection of men, they be frée from all such cogitations as may any way prouoke them to vncleanenesse, insomuch as they abhorre the light loue of youth which is grounded vpon lust, & dissolued vpon euery light occasion. When they sœ the folly of men turne to fury, their delight to doting, they^r affection to frensie, when they sœ them as it were pyne in pleasure, and to ware pale through they^r owne pœuishnesse, their sutes, their seruice, they^r letters, they^r labors, their loues, they^r lyues, sœme to them so odious, that they harden they^r hartes against such concu-

piſcence, to the ende they might cõuert them from raſhneſſe to reaſon, from ſuch lewde diſpoſition, to honeſt diſcretion: hereoff it commeth that men accuſe women of crueltie, becauſe they themſelues want ciuilitie, they accompt them full of wyles in not yelding to their wickedneſſe, faythleſſe for reſiſting their fylthineſſe. But I had almoſt forgot my ſelfe, you ſhall pardon mee Miſtreſſe Lucilla for this time, if this abruptly, I finiſh my diſcourſe, it is neyther for want of good will, or lacke of prouſe, but that I feele in my ſelfe ſuch alteration, that I can ſcarcely vtter one worde, ah Euphœus, Euphues.

The gentlewomen were ſtroke into ſuch a quandarie with this ſodayne chaunge, that they all chaunged coulour. But Euphues taking Philautus by the hande and giuing the gentlewomen thanckes for their patience and his repaſt, badde them all fare-well, and went immediatly to his chamber. But Lucilla who now began to frie in the flames of loue, all the company beeing departed to their lodgings, entred into theſe termes and contrarieties.

Ah wretched wench Lucilla how art thou perplexed? what a doubtfull fight doſt thou feele betwirt faith and fancie? hope & feare? conſcience and concupiſcence? O my Euphues, lyttle doſt thou know the ſodayne ſorrow that I ſuſtayne for thy ſweete ſake. Whoſe witte hath bewitched me, whoſe rare qualyties haue depriued me of mine olde qualytie, whoſe courteous behauiour without curioſitie, whoſe comely feature without fault, whoſe fyled ſpeach without fraude, hath wrapped me in this miſfortune. And canſt thou Lucilla be ſo light of loue in forſaking Philautus to flye to Euphues? canſt thou prefer a ſtraunger before thy countryman? A ſtarter before thy companion? Why Euphues doth perhappes deſyre my loue, but Philautus hath deſerued it. Why Euphues feature is worthy as good as I, But

Philautus

Philautus his fayth is worthy a better. I but the latter loue is moste feruent. I but the firste ought to be moſt faythfull. I but Euphues hath greater perfection. I but Philautus hath deeper affection.

Ah fonde wench, doſte thou thincke Euphues will deeme thee conſtant to him, when thou haſt bene vnconſtant to his friende? Weenеſt thou that he will haue no miſtruſt of thy faithfulneſſe, when he hath had tryall of thy fyckleneſſe? Will he haue no doubt of thyne honour, when thou thy ſelfe calleſt thyne honeſtie in queſtion? Yes, yes, Lucilla, well dothe he know that the glaſſe once craſed will with the leaſte clappe be cracked, that the cloath which ſtaineth with Pytke, will ſone loſe his coulour with vineger, that the Eagles wynge will waſt the fether as well of the Phœnix, as of the Pheaſant, that ſhe that hath bene faythleſſe to one, will neuer be faythfull to any. But can Euphues conuince me of flextinge, ſeing for his ſake I breake my fidelitie? Can he condemne me of diſloyaltie, when he is the onely cauſe of my diſlyking? Maye he iuſtly condemne me of trecherye, who hath this teſtimony as tryall of my good will? Doth not he remember that the broken boane once ſette together, is ſtronger then euer it was? That the greateſt blotte is taken off with the Pommice? That though the Spyder poyſon the Flye, ſhe cannot infect the Bée? That although I haue bene light to Philautus, yet I may be louely to Euphues? It is not my deſire, but his deſertes that moueth my mynde to this choyſe, neyther the want of the lyke good will in Philautus, but the lacke of the lyke good qualities that remoueth my fancie from the one to the other.

For as the Bée that gathereth Honny out of the worde, when ſhe eſpyeth the faire flower flyeth to the ſweeteſt: or as the kynde ſpanyell though he hunt after

byrdes,

Byrdes, yet forsakes them to retryue the Partridge: or as we commonly fæde on bæse hungerly at the first, yet seing the Quayle more dayntie, chaunge our dyet: So I, although I loued Philautus for his good properties, yet seing Euphues to excell him, I ought by Nature to lyke him better: By so muche the more therefore my change is to be excused, by how much the more my choyce is excellent: and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended. Is not the Dyamonde of more valewe then the Rubie, bicause he is of more vertue? Is not the Emeraulde preferred before the Saphyre for his wonderfull propertie? Is not Euphues more prayse worthy then Philautus being more wittie? But fye Lucilla, why dooste thou flatter thy selfe in thyne owne follye? canst thou fayne Euphues thy friend, whome by thyne owne wordes thou hast made thy foe? Dyddest not thou accuse women of inconstancie? dyddest not thou accompt them easy to be wonne? dyddest not thou condemne them of weakenesse? what sounder argument can he haue against thee, then thine owne answer? what better proofe, then thine owne speach? what greater tryall, then thyne owne talke? If thou hadste belyed women, he will iudge thee vnkynde, if thou haue reuealed the troth, he must nedes thincke thee vnconstant, if he perceiue thee to be wonne with a Nut, he will imagine that thou wilt be lost with an Apple: If he fynde thee wanton before thou be woed, he wil gesse thou wilt be wauering when thou art wedded.

But suppose that Euphues loue thee, that Philautus leaue thee, will thy father thinckest thou giue thee libertie to lyue after thyne owne lust? will he esteeme him worthy to enherite his possessions, whom he accompteth vnworthy to enioye thy person? Is it lyke that he wyll match thee in marryage wt a stranger, with a Grecian,

with

with a meane man? I but what knoweth my father whether he be wealthy, whether his reuenewes be able to counteruaile my fathers lands, whether his birth be noble, yea, or no? can any one make doubte of his gentle bloude, that seeth his gentle condicions? Can his honoure be called into question, whose honestie is so greate? is he to be thought thriftelesse, who in all qualyties of ꝑ minde is pereleſſe? No, no, ꝑ tree is knowen by his fruite, the golde by his touch, the sonne by the fire. And as the softe ware receiueth what soeuer print be in the seale, and sheweth no other impression, so the tender babe being sealed with his fathers giftes representeth his Image most lyuely. But were I once certaine of Euphues good will, I woulde not so superstitiously accompt of my fathers ill will. Albeit I can no way quench the coales of desire with forgetfulnesse, yet will I rake them vp in the ashes of modestie, seeing I dare not discouer my loue for maidẽly shamefastnes. I wil dissemble it til time I haue opportunitie. And I hope so to behaue my selfe as Euphues shall thinke me his owne, and Philautus perswade himselfe I am none but his. But I would to God Euphues would repaire hether, that the sight of him might mittigate some part of my martirdome.

She hauing thus discoursed with hir selfe hir owne miseryes, cast hir selfe on the bedde: and there lette hir lye, and retourne wee to Euphues, who was so caught in the ginne of folly, that he neyther coulde comforte himselfe nor durst aske counsel of his friend, suspecting that which in deede was true, that Philautus was corriuall with him, and copartenate with Lucilla. Amiddest therefore these his extremityes betweene hope and feare, hee vttered these or the lyke speaches.

What is hee Euphues that knowing thy witte, and

seeing

seeing thy folly: but will rather punish thy lewdenesse, then pittie thy beautiesse? Was there euer any so fickle so sone to be allured? any euer so faithlesse to deceiue his friend? euer any so fowlish to bathe himselfe in his owne missortune? To true it is that as the Sea Crabbe swimmeth alwayes against the streame, so wit alwayes striueth against wisedome: And as the Bee is oftentimes hurte with hir owne honny, so is wit not seldome plagued with his owne conceipte.

O ye gods haue ye ordayned for euerye maladye a medicine, for euery sore a salue, for euery payne a plaister, leuing only loue remediesse? Did ye deeme no man so madde to be entangled with desire, or thoughte ye them worthye to be tormented that were so misledde? haue ye dealte more fauourable with brute beasts then with reasonable creatures.

The filthy Sow when she is sicke, eateth the Sea Crabbe and is immediately recured: the Tortoyse hauing tasted the Viper, sucketh Origanum and is quickly reuiued: the Beare readye to pine, lycketh vpp the Ants and is recouered: the Dogge hauing surfetted to procure his vomitte eateth grasse, and findeth remedy: the Harte beeing pearced with the darte, runneth out of hande to the hearbe Dictanum, and is healed. And can men by no hearb, by no art, by no way procure a remedye for the impatient disease of loue? Ah well I perceiue that loue is not vnlyke the Figge tree, whose fruite is sweete, whose rote is more bitter then the claw of a Bitter, or lyke the apple in Persia, whose blossome sauoreth lyke Honny, whose budde is more sower then gall.

But O impietie. O broade blasphemy against the heauens. Wilt thou be so impudent Euphues, to accuse the gods of iniquitie? No fonde fole, no. Neyther is it forbidden vs by the gods to loue, by whose diuine

prouidence

prouidence we are permitted to lyue, neyther doe we want remedyes to recure our maladyes, but reason to vse the meanes. But why goe I about to hinder the course of loue, with the discourse of law: hast thou not redde Eupheus, that he that loppeth the Vine causeth it to spreade fairer? that he that stoppeth the streame forceth it to swell higher? that he that casteth water on the fire in the Smithes forge, maketh it to flame fiercer? Euen so he that seeketh by counsayle to moderate his ouerlashinge affections, encreaseth his owne misfortune. Ah my Lucilla, would thou wert either lesse faire or I more fortunate, eyther I wiser or thou milder, either would I were out of this madde mode, eyther I would we were both of one minde. But how should she be perswaded of my loyaltie, that yet had neuer one simple proofe of my loue? will shee not rather imagine me to be intangled with hir beautie, then with hir vertue. That my fancie being so lewdly chayned at ꝑ first, will be as lyghtly changed at the last, ꝑ ther is nothing which is permanēt ꝑ is violent: yes, yes, she must nēds coniecture so, although it be nothing so, for by how much ꝑ more my affection cōmeth on ꝑ suddaine, by so much the lesse will she thinke it certeyne. The ratling thunderbolte hath but his clappe, the lyghteninge but his flash, and as they both come in a moment, so doe they both ende in a minute.

I but Euphues, hath shée not heard also that the drye touche'wode is kindled with lyme, that the greatest mushrompe groweth in one night? ꝑ the fire quickly burneth the flare? that loue easilye entreth into the sharpe witte without resistaunce, & is harboured there without repentaunce?

If therefore the Gods haue endewed hir with as much bountie as beautie. If she haue no lesse wit then she hath comelynesse, certes she will neyther

conceiue

conceiue sinisterly of my sodayne sute, neyther be coye to receiue me into hir seruice, neyther suspecte me of lyghtnesse, in yeelding so lyghtly, neyther reiect me disdaynefully, for louing so hastely. Shall I not then hazarde my lyfe to obtaine my loue? and deceiue Philautus to receiue Lucilla? Yes Euphues, where loue beareth sway, friendshippe can haue no shew: As Philautus brought me for his shadowe the last supper, so will I vse him for my shadow til I haue gayned his Saint. And canst thou wretch be false to him that is faithfull to thee? Shall hys curtesie be cause of thy crueltie? Wilt thou violate the league of fayth, to enherite the land of folly? Shal affectiō be of more force then friendshippe, loue then law, lust then loyaltie? Knowest thou not that he that loseth his honestie hath nothing els to lose?

Tush the case is lyght where reason taketh place, to loue and to lyue well, is not graunted to Iupiter. Who so is blinded with the caule of beautie, decerneth no coulour of honestie. Did not Giges cut Candaules a coate by his owne measure? Did not Paris though he were a welcome guest to Menelaus serue his hoste a slippery prancke? If Philautus had loued Lucilla, he woulde neuer haue suffered Euphues to haue scene hir. Is it not the praye that entiseth the theefe to ryfle? Is it not the pleasaunt bayte, that causeth ỳ fleetest fish to bite? Is it not a bye word amongst vs, that golde maketh an honest man an ill man? Did Philautus accompt Euphues to simple to decypher beautie, or superstitious not to desire it? Did he deeme him a saint in reiecting fancie, or a sotte in not discerning?

Thoughte hee him a Stoycke that he would not bee moued, or a stocke that he coulde not?

Well, well, seeing the wound that bleedeth inwarde is most daungerous, that the fire kepte close burneth

most

most furious, that the Douen dammed vp baketh soonest, that sores hauing no vent fester inwardly, it is high time to vnfolde my secret loue, to my secrete friende. Let Philautus behaue himselfe neuer so craftely, hée shal know that it must be a wily Mouse that shal bréed in the Cats eare, and bicause I resemble him in wit, I meane a little to dissemble with him in wyles. But O my Lucilla, if thy hearte, be made of that stone which may bée mollyfied onely with bloud, woulde I had sipped of that riuer in Caria which tourneth those that drincke of it to stones, If thine eares be anointed with the Oyle of Syria that bereaueth hearing, would mine eyes had bene rubbed with the sirrop of the Ceder trée which taketh away sight.

Euphues hauing thus talked with himselfe, Philautus entered the chamber, and finding him so worne and wasted with continual mourning, neither ioycing in his meate, nor reioycing in his friend, with watry eyes vttered this speach.

Friende and fellow, as I am not ignoraunt of thy present weaknesse, so I am not priuie of the cause, and although I suspect many things, yet can I assure my selfe of no one thing. Therfore my good Euphues, for these doubtes and dompes of mine, either remoue the cause or reueale it. Thou hast hetherto found me a chéerefull companion in thy mirth, and nowe shalt thou finde me as careful wyth thée in thy moane. If altogether thou maist not be cured, yet maist thou be comforted. If there be any thing that either by my friends may be procured, or by my life attained, that may either heale thée in parte, or helpe thée in all, I protest to thée by the name of a friende, that it shall rather be gotten with the losse of my body, then lost by getting a king-

donie. Thou hast tried me, therfore trust me: thou hast trusted me in many things, therfore trie me in this one thing. I neuer yet failed, and now I will not fainte. Be bolde to speake & blush not: thy sore is not so angry but I can salue it, thy woūd not so deep but I can search it, thy griefe not so great but I can ease it. If it be ripe it shalbe lawnced, if it be broken it shalbe tainted: be it neuer so desperate it shalbe cured. Rise therfore Euphues, & take hart at grasse, younger ỳ shalt neuer be, pluck vp thy stomacke, if loue it selfe haue stoung thee it shal not stiffle thee. Though thou be enamoured of some lady thou shalt not be enchaūted. They ỳ begin to pine of a consūptiō, wout delay preserue thēselues wt cullisses, he ỳ fæleth his stomack enflamed wt heat, coleth it eftsones wt cōserues: delayes breed daūgers, nothing so perillous as procrastinatiō. Euphues hearing this cōfort & friendly counsaile, dissembled his sorrowing hart, with a smiling face, aunswering him forthwith as followeth.

True it is Philautus that he which toucheth ỳ nettle tenderly, is soonest stoung, ỳ the Fly which plaieth with ỳ fire is singed in the flame, that he ỳ dallieth with women is drawen to his woe. And as ỳ Adamant draweth the heauy yron, the harp ỳ fleet Dolphin, so beauty alureth the chast minde to loue, & the wisest wit to lust: The example whereof I would it were no lesse profitable thē ỳ experiēce to me is like to be perilous. The vine wattered with wine is sone withered, ỳ blossom in ỳ fattest groūd is quickly blasted, the Goat ỳ fatter she is the lesse fertil she is: yea, man the more wittie he is ỳ lesse happy he is. So it is Philautus (for why should I conceale it frō thee, of whō I am to take counsaile) ỳ since my last & first being wt thee at ỳ house of Ferardo, I haue felt such a furious battaile in mine own body, as if it be not speadely repressed by pollicie, it wil carry my minde (ỳ graūd captain in this fight) into endles captiuitie. Ah Liuia, Liuia,

thy

thy courtly grace wout coynes, thy blazing beauty without blemish, thy curteous demeanour without curiosity, thy sweet speech sauoured wᵗ wit, thy comly mirth tempered with modesty, thy chast loks yet louely, thy sharp taunts yet pleasant, haue giuen me such a checke, ꝑ sure I am at the nert view of thy vertues, I shall take the mate: And taking it not of a pawn, but of a prince, ꝑ losse is to be accompted the lesse. And though they be cõmonly in a great choler that receiue the mate, yet would I willingly take euery minute x. mates, to enioy Liuia for my louing mate. Doubtlesse if euer she hir self haue ben scorched with the flames of desire, she will be ready to queneh the coales with courtesie in an other, if euer she haue ben attached of loue, she will rescue him ꝑ is drenched in desire, if euer she haue ben taken wᵗ the feuer of fancie, she wil help his ague, who by a quotidiã fit is conuerted into phrensie: Neither can there bee vnder so delicate a hew lodged deceite, neither in so beautifull a mould a malicious minde. True it is that the disposition of the minde, followeth the composition of ꝑ body: how thẽ can she be in minde any way imperfect, who in body is perfect euery way? I know my successe wil be good, but I know not how to haue accesse to my goddesse, neither do I want courage to discouer my loue to my friẽd, but some colour to cloak my cõming to ꝑ house of Ferardo, for if they be in Naples as icolous as they be in the other parts of Italy, then it behoueth me to walke circũspectly, & to forge some cause for mine oftẽ cõming. If therfore Philautus, ꝑ canst fet but this fether to mine arrow, ꝑ shalt see me shoot so nere, ꝑ thou wilt accõpt me for a cunning Archer. And verily if I had not loued thee wel, I wold haue swalowed mine own sorrow in silẽce, knowing ꝑ in loue nothing is so daũgerous, as to participate ꝑ meanes therof to an other, & ꝑ two may kẽp coũsel if one be away. I am therfore enforced perforce to chal-

that courtesie at thy handes, which earst thou diddest promise with thy heart, the performaunce whereof shall binde mee to Philautus, and proue thée faithfull to Euphues.

Philautus thincking all to bée golde that glittered, and all to bée gospell that Euphues vttered, aunswered his forged gloase with this friendly cloase.

In that thou hast made me priuie to thy pourpose, I will not conceale my practise, in that thou crauest my aide, assure thy selfe I wil be the finger nert the thumbe, insomuch as thou shalt neuer repent thée of the one or the other. Concerning Liuia though shée bée faire, yet is shée not so amiable as my Lucilla, whose seruaunt I haue bene the tearme of three yeares, but least comparisons shoulde seeme odious, chiefly where both the parties be without comparison, I will omit that, and seeing that wee had both rather be talking wyth them, then tatling of them, wee will immediatly goe to them. And truely Euphues I am not a little gladde, that I shall haue thée, not onely a comfort in my life, but also a companion in my loue: As thou hast bene wise in thy choice, so I hope thou shalt bée fortunate in thy chaunce. Liuia is a wench of more witte then beautie, Lucilla of more beautie then witte, both of more honestye then honoure, and yet both of suche honoure, as in all Naples there is not one in birthe, to bée compared wyth any of them both. Howe much therefore haue wee to reioyce in our choice? Touchinge our accesse bee thou secure, I will flappe Ferardo in the mouth with some conceyte, and fill his olde heade so full of newe fables that thou shalt rather bée earnestly entreated to repaire to his house, then euyll entreated to leaue it. As olde men are very suspitious to mistrust euerye thinge, so are they verye credulous to beléeue any thinge, the blinde man doth

eate

eate many a Fly, yea, but sayd Euphues take hede my Philautus, that thou thy selfe swallow not a gudgen, which word Philautus did not marke, vntill he had almost digested it. But said Euphues, let vs goe deuoutly to the shrine of our Saincts there to offer our deuotion, to the which Euphues consented willingly, smiling to himselfe to see how he had brought Philautus into a fooles Paradise.

Heere you may see gentlemen the falshood in felowship, the fraude in friendship, the painted sheth with the leaden dagger, ỹ faire words that make fooles faine, but I will not trouble you with superfluous addition vnto whom I feare mee I haue bene tedious, with the bare discourse of this rude history.

Philautus and Euphues repaired to the house of Ferardo, where they found Mistres Lucilla and Liuia accompanied with other gentlewomen neither being idle, nor well employed, but playing at cardes. But when Lucilla beheld Euphues she could scarcely containe hir selfe from embracing him, had not womanly shamefastnesse, and Philautus his presence stayed hir wisdome. Euphues on the other side was fallen into such a trance, that he had not the power either to succour himselfe, or salute the gentlewomen. At the last Lucilla began as one that best might be bolde, on this maner.

Gentlemen although your longe absence gaue mee occasion to thincke that you disliked your late entertainment, yet your comming at the last hath cut off my former suspition: And by so much the more you are welcome by how much the more you were wished for. But you gentleman (taking Euphues by the hande) were the rather wished for, for that your discourse being left vn-

perfect, caused vs all to long (as women are wont for things that like them) to haue an ende thereoff. Vnto whom Philautus replyed as followeth.

Mistres Lucilla thoughe your courtesie made vs nothing to doubt of our welcome, yet modestye caused vs to pinch courtesie who shoulde first come, as for my friende I thincke hee was neuer wished for heere so earnestly of any as of hymselfe, whether it might bee to renewe his talke or to recant his sayinges, I cannot tell. But whilest hee was yet speakinge Ferardo entered, whome they all duetifully welcomed home, who rounding Philautus in the eare, desired hym to accompany him immediatly without farther pausinge, protesting it shoulde bee as well for his preferment as for his owne profite. Philautus consentinge, Ferardo sayd to his daughter.

Lucilla the vrgent affaires I haue in hande, will scarce suffer mee to tarrye wyth you one houre, yet my retourne I hope will bee so short, that my absence shall not breede thy sorrowe: In the meane season I commit all thinges into thy custody wishing thee to vse thy accustomable courtesie. And seeinge I must take Philautus wyth mee, I will bee so bolde to craue you gentleman (his friende) to supplye his roome desiring you to take this hastye warninge for a hartye welcome and so to spende this time of mine absence in honest mirth. And thus I leaue you.

Philautus knewe well the cause of this sodayne departure, which was to redeeme certeine landes that were morgaged in his Fathers time to the vse of Ferardo who on that condition had before time promysed him his daughter in marriage. But retourne wee to Euphues.

Euphues was supprised with such increadible ioye at this straunge euent, that hee had almost sounded, for

seeing

seeing his coꝛpuall to be departed, and Ferardo to gyue hym so friendly entertaunment, doubted not in time to get the good wyll of Lucilla: Whome findinge in place conuenient without company, with a bolde courage and comely gesture, he began to assay hir in this soꝛt.

Gentlewoman, my acquaintaunce beeing so little, I am afraide my credite will bee lesse, foꝛ that they commonly are soonest beleeued, that are best beloued, and they liked best, whome we haue knowne longest, neuertheless the noble minde suspecteth no guile wythout cause, neither condemneth any wight wythout pꝛoofe, hauing therefoꝛe notise of your heroycall heart, I am the better perswaded of my good hap. So it is Lucilla, that cõming to Naples but to fetch fire, as the by woꝛd is, not to make my place of abode, I haue founde such flames that I can neither quench them wyth the water of free will, neyther cole them wyth wisedome. Foꝛ as the Poppe the poale beeing neuer so hye groweth to the ende, oꝛ as the dꝛye Beeche kindled at the roote, neuer leaueth vntill it come to the toppe, oꝛ as one dꝛoppe of poyson disperseth it selfe into euerye vaine, so affection hauinge caught holde of my hearte, and the sparkles of loue kindled my liuer, wyll sodeinely, thoughe secretlye flame vp into my heade, and spꝛeade it selfe into euerye sinewe. It is your beautie (pardon my abꝛupte boldenesse) Ladye that hath taken euery part of mee pꝛisoner, and bꝛought me to this deepe distresse, but seeinge women when one pꝛaiseth them foꝛ their desertes, deeme that hee flattereth them to obteine his desire, I am heere pꝛesent to yelde my selfe to such tryall, as your courtesie in this behalfe shall require: Yet will you cõmonly obiect this to such as serue you & sterue to winne your good wil, that hot loue is soone colde, that the Bauin though it bourne

bright, is but a blaze, that scalding water if it stande a while tourneth almost to yse, that pepper though it be hot in the mouth is colde in the mawe, that the faith of men though it frye in their wordes, it freseth in theire workes: Which things (Lucilla) albeit they be sufficient to reproue the lightnesse of some one, yet can it not conuince euery one of lewdenes, neither ought the constancie of all, to be brought in question through the subtiltie of a fewe. For although the worme entereth almost into euery wode, yet he eateth not the Ceder tre: Though the stone Cylindrus at euery thunder clappe, cowle from the hill, yet the pure slicke stone mounteth at the noyse, though the rust fret the hardest stele, yet doth it not eate into the Emeraulde, though Polypus chaunge his hew, yet ỹ Salamander kæpeth his coulour, though Proteus transforme himselfe into euery shape, yet Pygmalion retaineth his olde forme, though Aeneas were to fickle to Dido, yet Troylus was to faithfull to Cræsida, thoughe others seme counterfaite in their dedes, yet Lucilla perswade your selfe that Euphues will be alwayes curraunt in his dealinges. But as the true golde is tryed by the touch, the pure flinte by the stroke of the yron, so the loyall heart of the faithfull louer, is knowen by the tryall of his Lady: of the which tryall (Lucilla) if you shall accompte Euphues worthy, assure your selfe, he will be as readie to offer himselfe a sacrifice for your swet sake, as your selfe shall be willinge to employe hym in your seruice. Neyther doth he desire to be trusted any way, vntill he shall be tried euery way, neither doth he craue credite at the first, but a good countenaunce til time his desire shall be made manifest by hys deserues. Thus not blynded by lyght affection, but dazeled with your rare perfection, and boldened by your exceding courtesie, I haue vnfolded mine entire loue, desiring

you

you hauing so good leasure, to giue so friendly an aunswere, as I may receiue comforte, and you commendacion.

Lucilla although she were contented to heare this desired discourse, yet did shee seeme to bee somewhat displeased: And truely I know not whether it bee peculyar to that sex to dissemble with those, whome they most desire, or whether by craft they haue learned outwardely to loath that, which inwardely they most loue: yet wisely did she cast this in hir head, that if she should yelde at the first assault he woulde thinke hir a lyght huswife, if she should reiect him scornefully a very haggard, minding therefore that he shoulde neyther take holde of hir promise, neyther vnkindenesse of hir preciseneſſe, she fedde him indifferently, with hope and dispayre, reason and affection, lyfe and death. Yet in the ende arguing wittily vpon certeine questions, they fell to suche agreement as pore Philautus woulde not haue agreed vnto if hee had bene present, yet alwayes keepinge the body vndefiled. And thus shee replyed.

Gentleman as you may suspecte me of Idelnesse in giuing eare to your talke, so may you conuince me of lyghtenesse in answering such toyes, certes as you haue made mine eares glowe at the rehearsall of your loue, so haue you galled my hart with the remembrance of your folly. Though you came to Naples as a straunger, yet were you welcome to my fathers house as a friend. And can you then so much transgresse ỹ bounds of honour (I will not say of honestie) as to solicite a suite more sharpe to me then deathe? I haue hetherto God bethancked, liued wythout suspition of lewdenesse, and shall I nowe incurre the danger of sensu-

all lybertie? What hope can you haue to obtayne my loue, seeing yet I coulde neuer affoord you a good looke? Doe you therefore thinke me easely entised to the bent of your bow, because I was easely entreated to lysten to your late discourse? Or seeing mée (as finely you glose) to excell all other in beautie, did you deeme that I would exceed all other in beastlynesse? But yet I am not angry Euphues but in an agony, for who is shée that will not fret or fume with one that loueth hir, if this loue to delude mée bée not dissembled. It is that which causeth me most to feare, not that my beautie is vnknown to my selfe but that commonly we poore wenches are deluded through lyght beliefe, and ye men are naturally enclined craftely to leade your lyfe. When the Fore preacheth the Geese perishe. The Crocodile throwdeth greatest treason vnder most pitifull teares: in a killing mouth there lyeth a gallyng minde. You haue made so large proffer of your seruice, and so fayre promises of fidelytie, that were I not ouer charie of mine honestie, you would inueigle me to shake handes with chastitie. But certes I will eyther leade a Virgins lyfe in earth (though I leade Apes in hell) or els follow thée rather then thy giftes: yet am I neither so precise to refuse thy proffer, neither so peeuish to disdain thy good will: So excellent allwayes are ỳ giftes which are made acceptable by the vertue of the giuer. I did at the firste entraunce discerne thy loue but yet dissemble it. Thy wanton glaunces, thy scalding sighes, thy louing signes, caused me to blush for shame, and to looke wanne for feare, least they should be perceiued of any. These subtill shiftes, these paynted practises (if I were to be wonne) woulde soone weane mée from the teate of Vesta, to the toyes of Venus. Besides this thy comly grace, thy rare quallyties, thy exquisite perfection, were able to moue a minde halfe mortified to transgresse

gretle the bondes of maydenly modestie. But God shielde Lucilla, that thou shouldest be so careleſſe of thine honour as to commit the state thereoff to a stranger. Learne thou by me Euphues to dispise things that be amiable, to forgoe delightfull practises, beleeue mée it is pietie to abstayne from pleasure.

Thou arte not the first that hath solicited this suite, but the first that goeth about to seduce mée, neyther discernest thou more then other, but darest more then any, neyther hast thou more arte to discouer thy meaninge, but more hearte to open thy minde: But thou preferrest mée before thy landes, thy lyuings, thy lyfe: thou offerest thy selfe a Sacrifice for my securitie, thou profferest mée the whole and onelye souereigntie of thy seruice: Truely I were very cruell and harde hearted if I should not loue thée: harde hearted albeit I am not, but truely loue thée I cannot, whome I doubte to be my louer.

Moreouer I haue not bene vsed to the court of Cupide, wherin ther be more slights then there be Hares in Athon, then Bées in Hybla, then stars in Heauen. Besides this, the common people heere in Naples are not onelye both verye suspitious of other mens matters and manners, but also very iealous ouer other mens children and maydens: eyther therefore dissemble thy fancie, or desist from thy folly.

But why shouldest thou desist from the one seeinge thou canst cunningly dissemble the other. My father is nowe gone to Venice, and as I am vncerteine of his retourne, so am I not priuie to the cause of his trauayle: But yet is he so from hence that he seethe me in his absence. Knowest thou not Euphues that kinges haue long armes & rulers large reches: neither let this comfort thée, that at his departure he deputed thée in Philautus place. Although my face cause him to mistrust

my

my loyaltie, yet my fayth enforceth him to giue mee this libertie, though he be suspitious of my fayre hew, yet is he secure of my firme honestie. But alas Euphues, what truth can there be found in a trauayler? what stay in a stranger? whose words & bodyes both watch but for a winde, whose sæte are euer floting, whose fayth plighted on the shoare, is tourned to periurie when they hoiste saile. Who more trayterous to Phillis then Demophoon? yet he a trauailer. Who more periured to Dido then Aeneas? and he a stranger, both these Quænes, both they Caytiffes. Who more false to Ariadne then Theseus? yet he a sayler. Who more fickle to Medea then Iason? yet he a starter, both these daughters to great Princes, both they vnfaythfull of promisses. Is it then lykely that Euphues will be faithfull to Lucilla bæing in Naples but a sojourner? I haue not yet forgotten the inuectiue (I can no otherwise terme it) which thou madest against beautie, saying it was a deceiptfull bayte with a deadly hoke, & a swæte poyson in a paynted potte. Canst thou then be so vnwise to swallow the bayte which will brædc thy bane? To swill the drinke that will expire thy date? To desire the wight that will worke thy death? But it may bee that with ỳ Scorpion thou canst fæde on the earth, or with the Quaile and Roebucke, be fatte with poyson, or with beautie lyue in all brauerie. I feare me thou hast the stone Contineus about thee, which is named of the contrarye, that thoughe thou pretende faithe in thy words, thou deuisest fraude in thy heart, ỳ though thou seeme to prefer loue, thou art inflamed with lust. And what for that? Though thou haue eaten the fædrs of Rockatte, which brædc incontinencie, yet haue I chewed the leafe Cresse which maynteineth modestie. Though thou beare in thy bosome the heatbe Araxa most noisome to virginitie, yet haue I ỳ stone ỳ growe-

eth

eth in the mounte Tmolus, the vpholder of chastitie. You may gentleman accompte me for a colde Prophet thus hastely to deuine of your disposition, parden mee Euphues if in loue I cast beyonde the Moone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt, whereby I should dread the fire, yet the scorching of others in the flames of fancie, warneth me to beware: Though I as yet neuer tryed any faithles, wherby I should be fearefull, yet haue I read of many that haue bene periured, which causeth me to be carefull: though I am able to cõuince none by proofe, yet am I enforced to suspect one vppon probabilyties. Alas we silly soules which haue neyther witte to decypher the wyles of men, nor wisedome to dissemble our affection, neyther crafte to trayne in young louers, neither courage to withstande their encounters, neyther discretion to discerne their dubling, neither hard hearts to reiect their complaynts, wee I say are soone enticed, beeing by nature simple, and easily entangled, beeinge apte to receiue the impression of loue. But alas it is both common and lamentable, to beholde simplicitie intrapped by subtilytie, and those that haue most might, to be infected with most mallice. The Spider weaueth a fine webbe to hang the Fly, the Wolfe weareth a faire face to deuoure the Lambe, the Perlin striketh at the Partridge, the Eagle often snappeth at the Fly, men are alwayes laying baytes for women, which are the weaker vessells: but as yet I could neuer heare man by such snares to intrappe man: For true it is that men themselues haue by vse obserued, that it must be a hard winter, when one Wolfe eateth an other. I haue read ẏ the Bull being tyed to ẏ Figge tree loseth his strength, that the whole heard of Deare stande at the gaze, if they smell a swete apple, that the Dolphin by the sound of Musicke is brought to ẏ shore. And then no meruaile

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it is that if the fierce Bull be tamed with the Figge tree, if that women beeing as weake as sheepe, be ouercome with a Figge, if the wilde Deare be caughte with an apple, that the tame Damzell is wonne with a blossome, if the fleete Dolphin be allured with harmony, that women be entangled with the melodie of mens speach, fayre promises and solemne protestations. But follye it were for mee to marke their mischiefes, sith I am neyther able, neyther they willynge to amende their manners, it becommeth mee rather to shew what our sexe should doe, then to open what yours doth. And seeing I cannot by reason restrayne your importunate sute, I will by rigour done on my selfe, cause you to refraine the meanes. I would to God Ferardo were in this poynte lyke to Lysander, which would not suffer his daughters to weare gorgeous apparell, saying it would rather make them common then comely. I would it were in Naples a law which was a custome in Aegypt, that woemen should alwayes go barefoote, to the intent they might keepe themselues alwayes at home, that they shoulde be euer lyke to ẏ Snaile, which hath euer his house on his head. I meane so to mortifie my selfe that in stead of silkes I will weare sackecloth, for Owches and Bracelettes, Leere and Caddys, for the Lute, vse the Distaffe, for the Penne, the Needle, for louers Sonettes, Dauids Psalmes. But yet I am not so senceles altogether to reiect your seruice: which if I were certeinly assured to proceed of a simple minde, it shold not receiue so simple a reward. And what greater triall can I haue of thy simplicitie ⁊ truth, thē thine owne requeste which desireth a triall. I, but in the coldest flinte there is hotte fire, the Bee that hath houny in hir mouth, hath a sting in hir tayle, the tree that beareth the sweetest fruite, hath a sower sappe, yea the wordes of men, though they seeme smoothe as oyle, yet

their

their hearkes are as crooked as the ſtalke of Iuie, I woulde not Euphues that thou ſhouldeſt condemne me of rigour, in that I ſeeke to aſſwage thy follye by reaſon, but take this by the way that although as yet I am diſpoſed to lyke of none, yet whenſoeuer I ſhall loue any I will not forget thee, in the meane ſeaſon accompt me thy friend, for thy foe I will neuer be.

Euphues was brought into a greate quandarie and as it were a colde ſhiuering, to heare this newe kinde of kindeneſſe, ſuch ſweete meate, ſuch ſower ſauce, ſuch faire wordes, ſuch faint promiſes, ſuch hotte loue, ſuch colde deſire, ſuch certayne hope, ſuch ſodaine chaunge, and ſtoode lyke one that had looked on Meduſaes heade, and ſo had bene tourned into a ſtone.

Lucilla ſeeing him in this pitifull plight and fearing he would take ſtande if the lure were not caſt out, toke him by the hand and wringing him ſoftely with a ſmiling countenaunce began thus to comfort him.

Wee thinke Euphues chaungeing ſo your couloure vpon the ſodaine, you will ſome chaunge your coppie, is your minde on your meate a penny for your thought.

Miſtreſſe (quod he) if you would buy all my thoughts at that price, I ſhoulde neuer be wearye of thinking. but ſeeinge it is to deere, reade it, and take it for nothing.

It ſeemes to me (ſayd ſhe) ye you are in ſome browne ſtudy, what coulours you mighte beſt weare for your Ladye.

In deede Lucilla you leuell ſhrewdly at my thought, by the ayme of your owne imagination, for you haue giuen vnto me a true loues knotte wrought of chaungeable ſilke, and you deeme mee that I am deuiſinge howe I mighte haue my coulours chaungeable alſo, that they mighte agree: But lette this with ſuch toyes and deuiſes paſſe, if it pleaſe you to commaund me any

ſeruice

seruice, I am hære ready to [illegible]cende your leasure. No seruice Euphues, but that you kæpe silence vntill I haue vttered my minde: and secrecie when I haue vnfolded my meaning.

If I should offende in the one I were to bold, if in the other too beastly.

Well then Euphues (sayd shé) so it is that for the hope that I conceiue of thy loyaltie and the happy successe that is lyke to ensue of this our loue, I am content to yælde thæ the place in my heart which thou desiresst and deseruest aboue all other: which consent in me if it may any wayes bræde thy contentation, sure I am that it will euery way worke my comforte. But as eyther thou tenderest mine honour or thine owne safetie, vse such secrecie in this matter that my father haue no inckling hæreoff, before I haue framed his minde fitte for our purpose. And though women haue small force to ouercome men by reason, yet haue they good Fortune to vndermine them by pollycie. The softe droppes of raine pearce the hard Marble, many strokes ouerthrow the tallest Oke, a silly woman in time may make such a breach into a mans hearte as hir teares may enter without resistaunce, then doubt not but I will so vndermine mine olde father, as quickly I will enioy my new friend. Tush Philautus was liked for fashion sake, but neuer loued for fancie sake, & this I vow by ỳ fayth of a Virgin and by the loue I beare thé (for greater bands to confirme my vowe I haue not) that my father shall soner martir me in the fire then marry me to Philautus. No no Euphues thou onely hast wonne me by loue, and shalt only weare me by law, I force not Philautus his fury, so I may haue Euphues his friendship, neither will I prefer his possessions before thy person, neyther estæme better of his lands then of thy loue. Ferardo shall soner disherite me of my patrimony, then dishonour

nour me in breaking my promise it is not his great mannors, but thy good manners, that shall make my marriage. In token of which my sincere affection, I giue thee my hande in pawne and my heart for euer to be thy Lucilla.

Vnto whome Euphues aunswered on this manner.

If my tongue were able to vtter the ioyes that my heart hath conceiued, I feare me though I be wel beloued, yet I shoulde hardlye bee beleeued. Ah my Lucilla howe much am I bounde to thee, whiche preferrest mine vnworthinesse before thy Fathers wrath, my happinesse before thine owne misfortune, my loue before thine owne lyfe? howe might I excell thee in courtesie, whome no mortall creature can exceede in constancie? I finde it nowe for a setled truth, which earst I accompted for a vaine talke, that the Purple dye will neuer staine, that the pure Cyuet will neuer lose his sauour, that the greene Laurell will neuer chaunge his coulour, that beautie can neuer bee blotted with discourtesie: As touching secrecie in this behalfe, assure thy selfe, that I wyll not so much as tell it to my selfe. Commaund Euphues to runne, to ride, to vndertake any exploite be it neuer so daungerous, to hazarde himselfe in any enterprise, be it neuer so desperate: As they were thus pleasauntly conferring the one with the other, Liuia (whom Euphues made his stale) entered into the parlor, vnto whom Lucilla spake in these termes.

Dost thou not laugh Liuia to see my ghostly father keepe me heere so long at shrift? Truely (aunswered Liuia) me thinckes that you smile at some pleasaunt shift, either hee is slow in enquiring of your faultes, or you slack in aunswering of his questions, and thus being supper time they al sat downe, Lucilla wel pleased,

no man better content then Euphues, who after hys repast hauing no apportunitie to conferre wyth his louer, had small lust to continue with the gentlewoman any longer, sæinge therefore hæ coulde frame no meanes to worke his delight, hæ coyned an excuse to hasten his departure, promisinge the nert morninge to trouble them againe as a guest more bolde then welcome, although in dæd he thought himselfe to bæ the better welcome in saying that hæ would come.

But as Ferardo went in poste, so hæ returned in haste, hauinge concluded wyth Philautus, that the marriage shoulde immediatly bæ consummated which wrought such a content in Philautus ý he was almost in an extasie through the extremitie of hys passions: such is the fulnesse and force of pleasure, that there is nothinge so daungerous as the fruityon, yet knowinge that delayes bringe daungers, althoughe hæ nothinge doubted of Lucilla, whome hæ loued, yet feared hæ the ficklenesse of olde men, which is alwayes to bæ mistrusted. He urged therefore Ferardo to breake wyth his daughter who bæinge willinge to haue the match made, was content incontinently to procure the meanes; findinge therefore his daughter at leasure, and hauing knowledge of hir former loue, spake to hir as followeth.

Dære daughter, as thou hast longe tyme lyued a mayden, so nowe thou must learne to bæ a Mother, and as I haue bene carefull to bringe thæ vpp a virgin, so am I nowe desirous to make thæ a wyfe. Neyther ought I in this matter to vse any perswasions, for ý maydens cõmonly now a daies are no sooner borne, but they begin to bride it: neither to offer any greate portions for that thou knowest thou shalt inherite all my possessions. Mine onely care hath bene hetherto

heterto to match thée with such an one, as shoulde be of good wealth able to maynteine thée, of great worship able to compare with thée in birth, of honest conditions to deserue thy loue, and an Italian borne to enioye my landes. At the laste I haue founde one aunswerable to my desire, a gentleman of great reuenewes, of a noble progenie, of honest behauiour, of comely personage, borne and brought vp in Naples, Philautus (thy friende as I gesse) thy husband Lucilla, if thou lyke it, neither canst thou dislike hym, who wanteth nothing that shoulde cause thy liking, neyther hath any thinge that shoulde breede thy loathing. And surely I reioyce the more, that thou shalt be linked to him in marriage, whome thou hast loued as I heare beeinge a mayden, neither can there any iarres kindle betweene them, where the mindes be so united, neyther any iealousie arise, where loue hathe so longe bene setled. Therefore Lucilla to the ende the desire of either of you may now be accomplished, to the delight of you both, I am here come to finishe the contract by ioynge handes, whiche you haue alredy begun betweene your selues by ioyning of hearts, that as God doth witnesse the one in your consciences, so the worlde maye testifie the other by your conuersations, and therefore Lucilla make such aunswere to my request, as maye like me and satisfie thy friende.

Lucilla abashed with this sodeine speach of hir father, yet boldened by the loue of hir friend, with a comly bashfulnesse aunswered him in this manner.

Reuerend Sir, the sweetnesse that I haue found in the vndefiled estate of virgintie, causeth me to loath the sower sauce which is mixed with matrimony, and ỹ quiet life which I haue tried being a maiden, maketh me to shun the cares ỹ are alwaies incidẽt to a mother,

neither am I so wedded to the worlde that I should be moued wyth greate possessions, neyther so bewitched with wantonnesse, that I should bee entised with any mans proporcion, neither if I were so dysposed woulde I bee so proude to desire one of noble progenie, or so precise to chose one onely in myne owne countrey, for that commonlye these thinges happen alwayes to the contrarie. Doe wee not see the noble to matche wyth the base, the rich with the poore, the Italian oftentimes with the Portingale? As loue knoweth no lawes, so it regardeth no conditions, as the louer maketh no pawse where hee liketh, so hee maketh no conscience of these idle ceremonies. In that Philautus is the man that threateneth suche kindenesse at my handes, and such courtesie at yours, that hee shoulde accompte mee his wyfe before hee woe mee, certeinely hee is lyke for mee to make hys reckoninge twise, bicause hee reconeth without hys hostesse. And in this Philautus woulde eyther shew himselfe of greate wisdome to perswade, or mee of great lightnesse to be allured: although the loadstone drawe yron, yet it cannot moue golde, thoughe the ieste gather vp the light strawe, yet can it not take vp the pure steele. Althoughe Philautus thincke himselfe of vertue sufficient to winne his louer, yet shall hee not obtaine Lucilla. I cannot but smile to heare, that a marriage should bee solemnized, where neuer was any mention of assuringe, and that the woeing should bee a day after the weddinge. Certes if when I loked merilye on Philautus, hee deemed it in the waye of marriage, or if seeinge mee dispose to ieste, hee toke mee in good earnest, then sure hee might gather some presumption of my loue, but no promise: But mee thincks it is good reason, that I shoulde be at mine owne bydeall, and not gyuen

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in the Church, before I know the Bridegrome. Therefore deare Father in mine opinion as there can bee no bargaine, where both be not agreede, neither any Indentures sealed, where the one will not consent, so can there be no contract where both be not content, no banes asked lawfully where one of the parties forbiddeth thē, no marriage made where no match was ment: But I will hereafter frame my selfe to be coy, seeing I am claimed for a wife bicause I haue bene courteous, and giue my selfe to melancholy, seeing I am accompted wonne in that I haue bene merrie: And if euery gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue vsed to company with, and bee a common wife to all those that haue commonly resorted hether.

My duetie therefore euer reserued, I heere on my knées forsweare Philautus for my husband, although I accept him for my friende, and seeing I shall hardly bee induced euer to match with any, I beseeche you if by your Fatherly loue, I shall bee compelled, that I may match wyth such a one, as both I may loue, and you may like.

Ferardo beeing a graue and wise Gentleman, although he were throughly angry, yet he dissembled his fury, to the ende he might by craft discouer hir fancie, and whispering Philautus in the eare (who stood as though he had a Flea in his eare) desired him to keepe silence, vntil he had vndermined hir by subtiltie, which Philautus hauing graunted, Ferardo began to sift his daughter with this deuice.

Lucilla thy colour sheweth thee to be in a greate choler, and thy hot words bewray thy heauy wrath, but bee patient, seeinge all my talke was onelye to trye thee, I am neyther so vnnaturall to wreeste thee against thine owne will, neyther so malytious

to wedde thée to any, agaynste thine owne likinge: for well I knowe what iarres, what iealousie, what strife, what stormes ensue, where the matche is made rather by the compulsion of the parents, then by consent of the parties, neyther doe I like thée the lesse, in that thou lykest Philautus so little, neyther can Philautus loue thée the worse, in that thou louest thy selfe so well, wishinge rather to stande to thy chaunce, then to the choyse of any other. But this greeueth mée most, that thou art almost vowed to the vayne order of the vestall virgins, despisinge, or at the least not desiring the sacred bandes of Iuno hir bedde. If thy Mother had bene of that minde when shée was a mayden, thou haddest not nowe bene borne to bée of this minde to bée a virginne: Waye wyth thy selfe what slender profite they bring to the common wealth, what sleight pleasure to themselues, what greate griefe to theire parentes which ioye most in their offspringe and desire, most to enioye the noble and blessed name of a graundfather.

Thou knowest that the tallest Ashe is cut downe for fuell, bycause it beareth no good fruite, that the Cowe that gyues no mylke is brought to the slaughter, that the Drone that gathereth no hony is contemned, that the woman that maketh hyr selfe barren by not marryinge, is accompted amonge the Grecian Ladyes worse then a carryon, as Homere reporteth. Therefore Lucilla if thou haue any care to bée a comforte to mye hoarye haires, or a commoditye to thy common weale, frame thy selfe to that honourable estate of matrimonye, whiche was sanctified in Paradise, allowed of the Patriarches, hallowed of the olde Prophetes, and commended of

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all persons. If thou lyke any, bee not ashamed to tell it mee, whiche onely am to exhorte thee, yea, and as much as in mee lyeth to commaunde thee, to loue one: If hee bee base thy blonde wyll make hym noble, if beggerlye thy goodes shall make hym wealthy, if a straunger thy freedome may enfraunchise hym: if hee bee younge he is the more fitter to be thy pheare, if he be olde the lyker to thine aged Father. For I had rather thou shouldest leade a lyfe to thine owne lykeinge in earthe, then to thy greate tormentes leade Apes in Hell. Be bolde therefore to make me partner of thy desire, whiche will be partaker of thy displeasure, yea, and a furtherer of thy delights, as farre as either my friendes, or my landes, or my life will stretch.

Lucilla perceiuinge the drifte of the olde Fore hir Father, wayed with hir selfe what was beste to be done, at the laste not wayinge hir Fathers yll wyll, but encouraged by loue, shaped hym an aunswere whiche pleased Ferardo but a little, and pinched Philautus on the parsons side on thys manner.

¶Deere Father Ferardo, although I see the bayte you laye to catche me, yet I am content to swallowe the hooke, neyther are you more desirous to take me nappinge, then I willinge to confesse my meaninge. So it is that loue hath as well inueigled me as others, which make it as straunge as I. Neyther doe I loue hym so meanely that I should be ashamed of his name, neyther is hys personage so meane that I shoulde loue hym shamefullye: It is Euphues that lately arryued heere at Naples, that hath battered the bulwarke of my breste, and shall shortly enter as conquerour into my bosome:

What his wealth is I neither know it nor waye it, what his wit is all Naples doth knowe it, and wonder at it, neyther haue I bene curious to enquire of his progenitors, for that I knowe so noble a minde could take no Originall but from a noble man, for as no birde can loke againe the Sunne, but those that bee bredde of the Eagle, neyther any Hawke soare so hie as the brode of the Hobbie, so no wight can haue suche excellent qualities excepte hee descend of a noble race, neyther be of so highe capacitie, vnlesse hee issue of a high progenie. And I hope Philautus wyll not bee my foe, seeinge I haue chosen his deere friende, neither you Father bee displeased in that Philautus is displaced. You neede not muse that I shoulde so sodeinely bee intangled, loue giues no reason of choice, neither will it suffer anye repulse. Mirha was enamoured of hir naturall Father, Biblis of hir brother, Phædra of hir sonne in lawe: If nature can no way resist the fury of affection, howe should it be stayed by wisdome?

Ferardo interrupting hir in the middle of hyr discourse, although he were moued with inward grudge, yet he wisely repressed his anger, knowing that sharpe wordes would but sharpen hir froward wil, and thus answered hir briefly.

Lucilla, as I am not presently to graunt my good will, so meane I not to reprehende thy choyce, yet wisdome willeth mee to pawse, vntill I haue called what maye happen to my remembraunce, and warneth thee to bee circumspecte, leaste thy rashe conceyte bringe a sharpe repentaunce. As for you Philautus I woulde not haue you dispaire seeinge a woman dothe oftentimes chaunge hir desire. Vnto whome Philautus in fewe wordes made aunswere.

Certeinely

Certeinely Ferardo I take the lesse griefe in that I sée hir so grædy after Euphues, and by so much the more I am content to leaue my suite, by how much the more she séemeth to disdayne my seruice, but as for hope bicause I woulde not by any meanes tast one dramme thereoff, I will abiure all places of hir abode and loath hir company, whose countenaunce I haue so much loued, as for Euphues, and there staying his speache, hée flange out of the doores and repairing to his lodginge vttered these words.

Ah most dissembling wretch Euphues, O counterfayte companion, couldest thou vnder the shewe of a stedfast friende cloake the mallice of a mortall foe? vnder the coulour of simplicitie, shrowd the Image of deceit? Is thy Liuia tourned to my Lucilla, thy loue to my louer, thy deuotion to my Saint? Is this the curtesie of Athens, the cauillyng of schollers, the craft of Grecians? Couldest thou not remember Philautus that Greece is neuer without some wily Vlisses, neuer void of some Synon, neuer to séeke of some deceitfull shifter? Is it not commonly saide of Grecians that crafte commeth to them by kinde, that they learne to deceiue in their cradell? Why then did his pretended curtesie bewitch thée with such credulytie? shall my good will bée the cause of his ill will? bicause I was content to be his friende, thought he mée mete to be made his fole? I sée now that as the fish Scolopidus in the floud Araris at the waringe of the Mone is as white as the driuen snow, and at the wayning as blacke as the burnt coale, so Euphues, which at the first encreasing of our familyaritie, was very zealous, is nowe at the last cast become most faythlesse. But why rather exclaime I not agaynst Lucilla, whose wanton lokes caused Euphues to violate his plyghted fayth? Ah wretched wenche canst thou be so lyght of loue, as to chaunge with eue-

ry winde? so vnconstant as to preferre a new louer before thine olde friende? Ah well I wotte that a newe broome sweepeth cleane, and a new garment maketh thee leaue off the olde thoughe it be fitter, and newe wine causeth thee to forsake the olde though it be better, much lyke to the men in the Ilande Scyrum, which pull vpp the olde tree when they se the young beginne to spring, and not vnlike vnto the widow of Lesbos, which changed all hir olde golde for new glasse, haue I serued thee three yeares faithfully, and am I serued so vnkindely? shall the fruite of my desire be tourned to disdayne? But vnlesse Euphues had inueigled thee thou haddest yet bene constant, yea but if Euphues had not seene thee willyng to be wonne, he would neuer haue woed thee, but had not Euphues enticed thee with faire wordes, thou wouldest neuer haue loued him, but haddest thou not giuen him faire lookes, he would neuer haue lyked thee: I, but Euphues gaue the onset, I, but Lucilla gaue the occasion, I, but Euphues first brake his minde, I, but Lucilla first bewrayed hir meaning. Tush why go I about to excuse any of them, seeing I haue iuste cause to accuse them both? Neyther ought I to dispute which of them hath proffered me the greatest villanye, sith that eyther of them hath committed periurie. Yet although they haue founde me dull in perceiuing theire falshood, they shall not finde me slacke in reuenging their folly. As for Lucilla seeing I meane altogether to forgette hir, I meane also to forgiue hir, least in seeking meanes to be reuenged, mine olde desire be renewed. Philautus hauing thus discoursed with himselfe, began to write to Euphues as followeth.

ALthoughe hetherto Euphues I haue shrined thee in my heart for a trustie friende, I will shunne thee hereafter as a trothles foe, and although I cannot see in

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thee lesse witte then I was wont, yet doe I finde lesse honestie, I perceiue at the last (although beeing deceiued it be to late) that Puske although it be swæt in the smell, is sower in the smacke, that the leafe of the Cedar træ though it be faire to be sæne, yet the stroppe depriueth sight, that friendshippe though it be plighted by shaking the hande, yet it is shaken off by fraude of the hearte. But thou hast not much to boaste off, for as thou hast wonne a fickle Lady, so hast thou lost a faythfull friende. How canst thou be secure of hir constancie when thou hast had such tryall of hir lyghtenesse?

Howe canst thou assure thy selfe that she will be faithfull to thee, which hath bene faithlesse to mee? Ah Euphues, let not my credulytie be an occasion hereafter for thee to practise the lyke crueltie. Remember this that yet ther hath neuer bene any faithles to his friend, that hath not also bene fruiteleste to his God. But I waye this treechery the lesse, in that it commeth from a Grecian in whome is no trothe. Thoughe I be to weake to wrastle for a reuenge, yet God who permitteth no guyle to be guyltlesse, will shortely requite this iniury, thoughe Philautus haue no pollycie to undermine thee, yet thine owne practises will be sufficient to ouerthrow thee.

Couldest thou Euphues for the loue of a fruiteleste pleasure, vyolate the league of faythfull friendeshippe? Diddest thou waye more the entising lookes of a lewd wenche, then the entyre loue of a loyall friende? If thou diddest determine with thy selfe at the firste to be false, why diddest thou sweare to bee true? If to bee true, why arte thou false? If thou wast myndeb both falselye and forgedlye to deceiue mee, why diddest thou flatter and dissemble with mee at the firste? If to loue me, why doest thou flinche at the last? If the sacred bands of amitie did delyght thee,

why

why diddest thou breake them? if dislyke thée, why diddest thou prayse them? Dost thou not know that a perfect friende should be lyke the Glazewourme, which shineth most bright in the darke? or lyke the pure Frankencense which smelleth most swéete when it is in the fire? or at the leaste not vnlyke to the Damaske Rose which is swéeter in the still then on the stalke? But thou Euphues, dost rather resemble the Swallow which in the Summer crépeth vnder the eues of euery house, and in the Winter leaueth nothing but durte behinde hir, or the humble Bée which hauing sucked honny out of the faire flower doth leaue it & loath it, or the Spider which in the finest webbe doth hang the fairest Fly. Dost thou thinke Euphues that thy crafte in betraying me, shall any whit cole my courage in reuenging thy villany? or that a Gentleman of Naples will put vpp such an iniury at the hands of a Scholler? And if I doe, it is not for want of strengthe to maynteyne my iust quarrell, but of will which thinketh scorne to gette so vayne a conquest. I know that Menelaus for his tenne yeares warre endured ten yeares woe, that after all his strife he wan but a Strumpet, that for all his trauails *he reduced (I cannot say reclaymed)* but a straggeler: which was as much in my iudgement, as to striue for a broken glasse which is good for nothing. I wish thée rather Menelaus care, then my selfe his conquest, that thou béeing deluded by Lucilla maist rather know what it is to be deceiued, then I hauinge conquered thée should proue what it were to bring backe a dissembler. Séeing therefore there can no greater reuenge lyghte vppon thée, then that as thou hast reaped where an other hath sowen, so an other may thresh ỳ which thou hast reaped: I will pray that thou mayst be measured vnto with the lyke measure that thou hast meaten vnto others: that as thou hast thought it no conscience

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to betray me, so others may deeme it no dishonestie to deceiue thee, that as Lucilla made it a lyght matter to forsweare hir olde friend Philautus, so she may make it a mocke to forsake hir new phere Euphues. Which if it come to passe as it is lyke by my compasse, then shalt thou see the troubles, & feele the torments which thou hast already thrown into the harts and eyes of others. Thus hoping shortly to see thee as hopelesse, as my selfe is hapelesse, I wish my wish were as effectually ended as it is heartely loked for. And so I leaue thee.

Thine once
Philautus.

Philautus dispatching a messenger with this letter spedely to Euphues, went into the fields to walke ther eyther to digeste his choler or chew vppon his melancholy. But Euphues hauing reade the contents was well content, setting his talke at naughte and aunswering his taunts in these gibing tearmes.

I Remember Philautus how valyauntly Aiax boasted in the feats of armes, yet Vlysses bare away the armour, and it may be that though thou crake of *thine owne courage, thou mayst easely lose the conquest.* Dost thou thinke Euphues such a dastarde that he is not able to withstande thy courage, or such a dullarde that he cannot descry thy crafte. Alas good soule. It fareth with thee as with the Henne, which when ỹ Buttocke hath caught hir Chicken beginneth to cackle: and thou hauing lost thy louer beginnest to prattle. Tush Philautus, I am in this poynt of Euripides his minde, who thinkes it lawfull for the desire of a kingdome to transgresse the bounds of honestie, and for the loue of a Lady to violate and breake the bands of amitie. The friendshippe betweene man and man as it is com-

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mon so is it of course, betweene man and woman as it is seldome so is it sincere, the one procœdeth of the similitude of manners, ỳ other of the sincerite of the heart: if thou haddest learned the first poynt of hauking thou wouldst haue learned to haue hild fast, or the first noat of Deskant thou wouldest haue kept thy sol. fa. to thy selfe.

But thou canst blame me no more of folly in leauing thee to loue Lucilla, then thou mayst reproue him of foolishnesse that hauing a Sparrowe in his hande letteth hir go to catch the Phesaunt, or him of vnskilfulnesse that seeing the Heron, leaueth to leauell his shot at the Stockedoue, or that woman of coynesse that hauing a deade Rose in hir bosome, throweth it away to gather the fresh Violette. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio to imbrace Alcmæna? Into the forme of a Swan to enioye Læda? Into a Bull to beguyle Io? Into a shower of golde to winne Danae? Did not Neptune chaunge himselfe into a Heyfer, a Ramme, a Floude, a Dolphin, onelye for the loue of those he lusted after? Did not Apollo conuerte himselfe into a Shepheard, into a Birde, into a Lyon, for the desire he had to heale hys disease? If the Gods thoughte no scorne to become beastes, to obtayne their best beloued, shall Euphues be so nyce in chaunging his coppie to gayne his Lady? No, no, he that cannot dissemble in loue, is not worthy to liue. I am of this minde, that both might and mallice, deceite and treacherie, all periurie, anye impietie may lawfully be committed in loue, which is lawlesse. In that thou arguest Lucilla of lyghtnesse, thy will hangs in the lyghte of thy witte: Dost thou not know that the weake stomacke if it be cloyed with one dyet doth some surfet? That the clownes Garlike cannot ease the courtiers disease so well as the pure Treacle?

cle? that farre fette and deare bought is good for Ladies? That Euphues being a more dayntie morsell then Philautus, oughte better to be accepted? Tush Philautus fette thy heart at reſt, for thy happe willeth thee to giue ouer all hope both of my friendſhip, and hir loue, as for reuenge thou arte not ſo able to lende a blowe as I to ward it, neyther more venterous to challenge the combatte, then I valyaunt to aunſwer the quarrel. As Lucilla was caught by fraude ſo ſhall ſhe be kept by force, and as thou waſt too ſimple to eſpye my crafte, ſo I thinke thou wilt be too weake to withſtande my courage, but if thy reuenge ſtande onely vppon thy wiſh, thou ſhalt neuer lyue to ſee my woe, or to haue thy wil, and ſo farewell.

Euphues

This letter beinge diſpatched, Euphues ſent it and Philautus read it, who diſdayning thoſe proud termes, diſdayned alſo to aunſwere them, being ready to ride with Ferardo.

Euphues hauing for a ſpace abſented himſelfe from the houſe of Ferardo, becauſe he was at home, longed ſore to ſee Lucilla which now opportunitie offered vnto him, Ferardo being gone agayne to Venice with Philautus, but in his abſence one Curio a gentleman of Naples of lyttle wealth and leſſe witte haunted Lucilla hir company, & ſo enchaunted hir, ỹ Euphues was alſo caſt off with Philautus whichthing being vnknowne to Euphues, cauſed him ỹ ſoner to make his repaire to the preſence of his Lady, whom he finding in hir muſes began pleaſauntly to ſalute in this manner.

Miſtreſſe Lucilla, although my long abſence might breede your iuſt anger, (for ỹ louers deſire nothing ſo much as often meeting) yet I hope my preſence will diſſolue your choler (for ỹ louers are ſone pleaſed when of

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their wishes they be fully possessed.) My absence is the rather to be excused in ỹ your father hath ben alwaies at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to bee accepted in that I haue made suche spedye repayre to your presence.

Vnto whom Lucilla answered with this glyeke.

Truely Euphues you haue misse the cushion, for I was neyther angrie with your longe absence, neyther am I well pleased at your presence, the one gaue me rather a good hope hereafter neuer to see you, the other giueth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenaunce, as though his soule had forsaken his body replyed as followeth.

If this sodayne change Lucilla, proceede of any desert of mine, I am here not only to answere the fact, but also to make amends for my faulte: if of any new motion or minde to forsake your new friend, I am rather to lament your inconstancie then reuenge it, but I hope that such hot loue cannot be so sone colde, neyther such sure faith, be rewarded with so sodeyne forgetfulnesse.

Lucilla not ashamed to confesse hir folly, answered him with this frumpe.

Sir whether your deserts or my desire haue wrought this chaunge, it will bote you lyttle to know, neyther doe I craue amends, neyther feare reuenge, as for feruent loue, you knowe there is no fire so hotte but it is quenched with water, neyther affection so strong but is weakened with reason, lette this suffice thee that thou know I care not for thee.

In deede (sayd Euphues) to know the cause of your alteration would bote me lyttle seeing the effect taketh such force. I haue hearde that women eyther loue entirely

tirely or hate deadly, and seeing you haue put me out of doubt of the one, I must needes perswade my selfe of the other. This chaunge will cause Philautus to laugh me to scorne, & double thy lightnesse in turning so often. Such was the hope that I conceiued of thy constancie, ỳ I spared not in al places to blaze thy loialtie, but now my rash conceite will proue me a lyer, and thee a light huswife.

Nay (sayd Lucilla) nowe shalt not thou laugh Philautus to scorne, seeing you haue both droncke of one cup, in miserie Euphues it is a great comfort to haue a companion. I doubt not, but that you wil both conspire against me to worke some mischiefe, although I nothing feare your mallice, whosoeuer accompteth you a lyar for praising me, may also deeme you a letcher for being enamoured of me, and whosoeuer iudgeth mee light in forsaking of you, may thincke thee as lewde in loning of me, for thou that thoughtest it lawfull to deceiue thy friende, must take no scorne to be deceiued of thy foe.

Then I perceiue Lucilla (sayd he) that I was made thy stale, and Philautus thy laughinge stocke, whose friendship (I must confesse in deede) I haue refused to obteine thy fauour, and sithens an other hath won that we both haue lost, I am content for my part neyther ought I to be grieued seing thou art fickle.

Certes Euphues (said Lucilla) you spend your winde in waste for your welcome is but small, & your chere is like to be lesse, fancie giueth no reason of his chaunge neither will be cõtrolled for any choice, this is therfore to warne you, ỳ from henceforth you neither sollicite this suite neither offer any way your seruice, I haue chosen one (I must needs confesse) neither to be compared to Philautus in wealth, nor to thee in wit, neither in birth to the worst of you both, I thinck God gaue it

me for a iuſt plague, for renouncing Philautus, & chooſing thée, and ſithens I am an enſample to all women of lightneſſe, I am lyke alſo to be a myrrour to them all of vnhappineſſe, which ill lucke I muſt take by ſo much the more patiently, by howe much the more I acknowledge my ſelfe to haue deſerued it worthely. Well Lucilla (aunſwered Euphues) this caſe breedeth my ſorrowe the more, in that it is ſo ſodeine, and by ſo much the more I lament it, by howe muche the leſſe I loked for it. In that my welcome is ſo colde and my chéere ſo ſimple, it nothing toucheth me, ſéeinge your furye is ſo hotte, and my miſfortune ſo greate that I am neither wyllinge to receiue it, nor you to beſtowe it, if tract of time, or want of tryall had cauſed this Metamorphoſis my griefe had bene more tollerable, and your flætinge more excuſable, but comming in a moment vndeſerued, vnloked for, vnthoughte off, it encreaſeth my ſorrowe and thy ſhame.

Euphues (quoth ſhée) you make a longe harueſt for a little corne, and angle for the fiſhe that is already caught. Curio, yea, Curio, is he that hath my loue at his pleaſure, and ſhall alſo haue my life at his commaundement, and although you déeme him vnworthy to enioye that which earſt you accompted no wight worthy to embrace, yet ſéeinge I eſtéeme him more worth then any, he is to be reputed as chiefe. The Wolfe chooſeth him for hir make, that hath or doth endure moſt trauaile for hir ſake. Venus was content to take the black Smith with his powlt foot. Cornelia here in Naples diſdained not to loue a rude Piller. As for chaunging, did not Helen ỳ pearle of Greece thy countrywoman firſt take Menelaus, then Theſeus, and laſt of all Paris? if brute beaſtes giue vs enſamples that thoſe are moſt to be lyked, of whome

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we are best beloued, or if the Princesse of beautye Venus, and hir heyres Helen, and Cornelia, shewe that our affection standeth on our frée wyll: then am I rather to bée excused then accused. Therefore good Euphues bée as merrye as you maye bée, for time maye so tourne that once agayne you maye bée.

Nay Lucilla (sayd he) my harueste shall cease, séeing others haue reaped my corne, as for anglinge for the fishe that is alreadye caught, that were but méere folly. But in my minde if you bée a fishe you are either an Ele which as soone as one hathe holde of hir taile, will slippe out of his hand, or else a Mynowe which will be nibbling at euery baite but neuer biting: But what fishe soeuer you bée you haue made both mée and Philautus to swallow a Gudgen. If Curio bée the person, I would neither wishe thée a greater plague, nor him a deadlyer poyson. I for my part thincke him worthy of thée, and thou vnworthy of him, for although hée bée in bodye deformed, in minde foolishe, an innocent borne, a begger by misfortune, yet doth hée deserue a better then thy selfe, whose corrupt manners haue staynde thy beauenly hewe, whose light behauiour hath dimmed the lightes of thy beautie, whose vnconstant mynde hath betrayed the innocencie of so many a Gentleman. And in that you bringe in the example of a beast to confirme your folly, you shewe therein your beastly disposition, which is readie to followe suche beastlinesse. But Venus played false: and what for that? séenge hir lightnesse serueth for an example, I woulde wishe thou mightest trye hir punishment for a reward, that bèing openly taken in an yron net al the world might iudge whether thou be fish or flesh, and certes in my minde no angle will holde thée,

it must be a net. Cornelia loued a Miller, and thou a miser, can hir folly excuse thy fault? Helen of Greece my countriewoman borne, but thine by profession, chaunged and rechaunged at hir pleasure I graunte. Shall the lewdenesse of others animate thee in thy lightnesse? why then dost thou not haunt the stewes bicause Lais frequented them? why doest thou not loue a Bull seeing Pasiphae loued one? why art thou not enamoured of thy father knowing ỹ Mirha was so incensed? these are set down that we viewing their incontinencie, should flye ỹ like impudencie, not follow the like excesse, neither can they excuse thee of any inconstancie. Merrie I will be as I may, but if I may hereafter as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples the most cursed towne in all Italy, and women all farewell.

Euphues hauing thus gyuen hir his last farewell, yet being solitary began a fresh to recount his sorrow on this manner.

Ah Euphues into what a quandarie art thou brought? in what sodeine misfortune art thou wrapped? it is like to fare with thee as with the Eagle, which dyeth neither for age, nor with sickenesse, but wyth famine, for although thy stomacke hunger yet thy heart will not suffer thee to eate. And why shouldest thou torment thy selfe for one in whome is neyther fayth nor feruencie? O the counterfaite loue of women. Oh inconstant sex. I haue lost Philautus, I haue lost Lucilla, I haue lost that which I shall hardlye finde againe, a faythfull friende. A foolishe Euphues why diddest thou leaue Athens the nourse of wisdome, to inhabite Naples the nourisher of wantonnesse? Had it not beene better for thee to haue eaten salt with the Philosophers in Greece, then sugar with

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the courtiers of Italy? But behold the course of youth which alwayes inclyneth to pleasure, I forsoke mine olde companions to search for new friends, I reiected the graue and fatherly counsayle of Eubulus, to follow the brainesicke humor of mine owne will. I addicted my selfe wholy to the seruice of women to spende my lyfe in the lappes of Ladyes, my lands in maintenance of brauerie, my witte in the vanities of idle Sonnets. I had thought that women had bene as we men, that is true, faithfull, zealous, constant, but I perceiue they be rather woe vnto men, by their falshood, gelousie, inconstancie. I was halfe perswaded that they were made of the perfection of men, & would be comforters, but now I see they haue tasted of the infection of the Serpent, and will be corasiues. The Phisition sayth it is daungerous to minister Phisicke vnto the patient that hath a colde stomacke and a hotte lyuer, least in giuing warmth to the one he inflame the other, so verely it is harde to deale with a woman whose wordes seeme feruent, whose heart is congealed into harde yce, least trusting their outwarde talke, he be betraied with their inwarde trechery. I will to Athens ther to tosse my bookes, no more in Naples to lyue with faire lookes. I will so frame my selfe as al youth hereafter shal rather reioice to se mine amendmēt then be animated to follow my former lyfe. Philosophie, Phisicke, Diuinitie, shal be my studie. O ẏ hidden secrets of Nature, the expresse image of morall vertues, the equall ballaunce of Iustice, the medicines to heale all diseases, how they beginne to delyght me. The Axiomaes of Aristotle, the Maxinis of Iustinian, the Aphorismes of Galen, haue sodaynelye made such a breache into my minde that I seeme onely to desire them which did onely earst detest them. If witte be employed in the honest study of learning what thing so pretious as witte? if in the idle

trade of loue what thing more pestilent then witte? The proofe of late hath bene verefied in me, whome nature hath endued with a lyttle witte, which I haue abused with an obstinate will, most true it is that the thinge ỳ better it is the greater is the abuse, and that ther is nothing but throughe the mallice of man may be abused.

Doth not ỳ fire (an element so necessarie that without it man cannot lyue) as well burne ỳ house as burne in the house if it be abused? Doth not Treacle as wel poyson as helpe if it be taken out of time? Doth not wine if it be immoderately taken kill the stomacke, enflame the lyuer, murther the dronckē? Doth not Phisicke destroy if it be not well tempred? Doth not law accuse if it be not ryghtly interpreted? Doth not diuinitie condemne if it be not faythfully construed? Is not poyson taken out of the Honnysuckle by the Spider, venime out of the Rose by the Canker, dunge out of the Maple trē by the Scorpion? Euen so the greatest wickednesse is drawne out of the greatest wit, if it bē abused by will, or entangled with the world, or inueigled with women.

But seeinge I sē mine owne impietie, I will endeuoure my selfe to amende all that is passe, and to be a myrrour of godlynes hereafter. The Rose though a lyttle it be eaten with the Canker yet being distilled yeldeth swēte water, the yron thoughe fretted with the ruste yet being burnte in the fire shyneth brighter, and witte although it hath bene eaten with the canker of his owne conceite, and fretted with the rust of vaine loue, yet beinge purified in the still of wisedome, and tryed in the fire of zeale, will shine bright and smell swēte in the nosethrilles of all young nouises.

As therefore I gaue a farewell to Lucilla, a farewell to Naples, a farewell to woemen, so now doe I

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giue a farewell to the worlde, meaning rather to macerate my selfe with melancholye then pine in follye, rather chosinge to dye in my studye amiddest my bookes, then to courte it in Italy, in the company of Ladyes.

It happened immediatly Ferardo to retourne home, who hearing this straunge euent was not a lyttle amazed, and was nowe more readye to exhorte Lucilla from the loue of Curio, then before to the lykinge of Philautus. Therefore in all haste, with watrye eyes, and a wofull heart, began on this manner to reason with his daughter.

Lucilla (daughter I am ashamed to call thée, séeing thou hast neyther care of thy fathers tender affection, nor of thine owne credite) what spyte hath enchaunted thy spirite that euery minute thou alterest thy minde? I had thought that my hoary haires should haue found comforte by thy golden lockes, and my rotten age greate ease by thy rype yeares. But alas I sée in thée neyther witte to order thy doinges neyther will to frame thy selfe to discretion, neither the nature of a child, neyther the nurture of a mayden, neyther (I cannot without teares speake it) any regarde of thine honour, neyther any care of thine honestie.

I am nowe enforced to remember thy mothers deathe, who I thincke was a Prophetesse in hir lyfe, for oftentimes shée would saye that thou haddest more beautie then was conuenient for one that shoulde bée honeste, and more cockering then was méete for one that shoulde bée a Matrone.

Would I had neuer lyued to bée so olde or thou to bée so obstinate, eyther would I had dyed in my youthe in the courte, or thou in thy cradle, I would to God that eyther I. had neuer bene borne,

or

or thou neuer bredde. Is this the comfort that the parent reapeth for all his care? Is obstinacie payed for obedience, stubbernesse rendred for duetie, mallitious desperateneſſe, for filiall feare? I perceiue now that the wise Paynter saw more then ỹ foolish parent can, who paynted loue going downeward, saying it might well descend, but ascende it coulde neuer. Danaus whome they reporte to bee the father of fiftie children, had amonge them all but one that disobeyed him in a thinge most dishonest, but I that am father to one more then I would be although one be all, haue that one most disobedient to me in a request lawfull and reasonable. If Danaus seeing but one of his daughters without awe became himselfe without mercie, what shall Ferardo doe in this case who hath one and all most vnnaturall to him in a most iust cause? Shall Curio enioy ỹ fruite of my trauailes, possesse the benefite of my labours, enherit the patrimony of mine aunceſtors, who hath neither wisedome to increase thē, nor wit to keepe thē? wilt thou Lucilla bestow thy self on such an one as hath neither comlines in his body, nor knowledge in his minde, nor credite in his countrey. Oh I would thou haddest eyther bene euer faithfull to Philautus, or neuer faithlesse to Euphues, or would thou wouldest be more fickle to Curio. As thy beautie hath made thee blaze of Italy, so will thy lyghtnes make thee the bye word of ỹ world. O Lucilla, Lucilla, woulde thou wert lesse fayre or more fortunate, eyther of lesse honour or greater honestie? eyther better minded, or sone buryed. Shall thine olde father lyue to see thee match with a younge fole? shall my kinde hearte be rewarded with such vnkinde hate? Ah Lucilla thou knowest not the care of a father, nor the duetie of a childe, and as farre art thou from pietie, as I from crueltie.

Nature will not permitte me to disherit my daugh-

ter,

ter, and yet it will suffer thée to dishonour thy father. Affection causeth mé to wishe thy life, and shall it entice thée to procure my death? It is mine onely comfort to sée thée florishe in thy youth, and is it thine, to sée me fade in mine age? to conclude, I desire to liue to sée thée prosper, & thou to sée me perish. But why cast I the effect of this vnnaturalnesse in thy teeth, seeing I my selfe was the cause? I made thée a wanton and thou hast made mée a fole, I brought thée vpp lyke a cockney, and thou hast handled mée lyke a cockescombe (I speake it to mine owne shame) I made more of thée then became a Father, & thou lesse of me then beséemed a childe. And shal my louing care be cause of thy wicked cruelties? yea, yea, I am not the first that hath bene too carefull, nor the last that shall bée handled so vnkindely, it is common to sée Fathers too fonde, and children too frowarde. Well Lucilla the teares which thou séest trickle downe my cheekes and the droppes of bloude (whiche thou canst not sée) that fall from my heart, enforce me to make an ende of my talke, and if thou haue any duetie of a childe, or care of a friende, or courtesie of a straunger, or kéelinge of a Christian, or humanitie of a reasonable creature, then release thy Father of greefe, and acquite thy selfe of vngratefulnesse, otherwyse thou shalte but hasten my deathe, and encrease thine owne defame, which if thou doe the gaine is mine, and the losse thine, and both infinite.

Lucilla eyther so bewitched that shée coulde not relente or so wicked that shée woulde not yelde to hir Fathers request aunswered him on this manner.

Déere Father as you woulde haue mée to shewe the duetie of a childe, so ought you to shewe the care of a parent, and as the one standeth in obedience

so the other is grounded vpon reason. You would haue me as I owe duetie to you to leaue Curio, and I desire you as you owe mee any loue, that you suffer me to enioye him. If you accuse mee of vnnaturalnesse in that I yelde not to your request, I am also to condemne you of vnkindenesse, in that you graunt not my petition. You obiecte I knowe not what to Curio, but it is the eye of the maister that fatteth the horse, and the loue of the woman, that maketh the man. To giue reason for fancie were to weighe the fire, and measure the winde. If therefore my delight bee the cause of your death, I thincke my sorrowe would bee an occasion of your solace. And if you be angrye bicause I am pleased, certes I deeme you woulde be content if I were deceased: which if it be so that my pleasure breede your paine, and mine annoy your ioye, I may well say that you are an vnkinde Father, and I an vnfortunate childe. But good Father either content your selfe wyth my choice, or let me stand to the maine chaunce, otherwise the griefe will be mine, and the fault yours and both vntollerable.

Ferardo seeinge his daughter, to haue neither regarde of hir owne honour nor his request, conceyued such an inwarde gryefe, that in short space hee dyed, leauing Lucilla the onely heire of his landes, and Curio to possesse them, but what ende came of hir, seeing it is nothing incident to the history of Euphues, it were superfluous to insert it, and so incredible that all women would rather wonder at it then beleeue it, which euent being so straunge, I had rather leaue them in a muse what it should bee, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the falshode of Lucilla, although he began

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to reioyce at the miserye of his fellowe, yet seeinge hir ficklenesse couloe not but lamente hir folye, and pitie his friendes misfortune. Thinckinge that the lightnesse of Lucilla enticed Euphues to so great liking.

Euphues and Philautus haning conference betweene themselues, castinge discourtesie in the teeth each of the other, but chiefly noting disloyaltie in the demeanor of Lucilla, after much talke renewed their olde friendshipp both abandoning Lucilla as most abhominable. Philautus was earnest to haue Euphues tarrie in Naples, and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the court, the other so wedded to the vniuersitie, that each refused ỳ offer of the other, yet this they agreed betweene themselues that though their bodyes were by distaunce of place seuered, yet the coniunction of their mindes shoulde neither bee seperated, by the length of time, nor alienated by chaunge of soyle. I for my parte sayde Euphues to confirme thys league gyue thee my hand and my heart, and so likewise did Philautus, and so shaking handes they bid each other farewell.

Euphues to the intent hee might bridell the ouerlashing affections of Philautus, conuayed into his studye, a certeyne pamphlet which hee termed a colinge carde for Philautus, yet generallye to be applyed to all louers which I haue inserted as followeth.

¶ A cooling Carde for Philautus and all fond louers.

MVsing with my selfe beeing idle howe I myght be well imployed (friend Philautus) I could finde nothing either more fitte to continue our friendshippe,

or of greater force to dissolue our follye, then to write a remedy for that which many iudge past cure, for loue (Philautus) with ỹ which I haue bene so tormented, that I haue lost my time, thou so troubled that thou hast forgot reason, both so mangled with repulse, inueigled by deceite, and almost murthered by disdain, that I can neither remember our miseries without griefe, nor redresse our mishaps without groanes. How wantonly, yea, and howe willingly haue wee abused our golden time, and mispent our gotten treasure? How curious were we to please our Lady, how careless to displease our Lord? How deuoute in serving our Goddesse, howe desperate in forgetting our God? Ah my Philautus if the wasting of our money might not dehort vs, yet the wounding of our mindes should deterre vs, if reason might nothing perswade vs to wisdome, yet shame should prouoke vs to wyt. If Lucilla reade this trifle, she will straight proclaime Euphues for a traytour, and seeing mee tourne my tippet will either shut mee out for a Wrangler, or cast me off for a Wiredrawer: either conuince mee of malice in bewraying their sleightes, or condemne me of mischiefe in arming younge men against fleetinge minions. And what then? Though Curio bee as hotte as a toast, yet Euphues is as colde as a clock, though he be a Cocke of the game, yet Euphues is content to bee crauen and crye creeke, though Curio bee olde buddle and twange, ipse, hee, yet Euphues had rather shrinke in the weeting, then wast in the wearing. I knowe Curio to be steele to the backe, standerd bearer in Venus campe, sworne to the crewe, true to the crowne, knight marshall to Cupid, and heire apparaunt to his kingdome. But by that time that he hath eaten but one bushell of salt wyth Lucilla, he shall taste tenne quarters of sorrow in his loue, then shall he finde for

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euerye pynte of honnye a gallon of gall, for euerye dramme of pleasure, an ounce of payne, for euery inche of mirth, an ell of moane. And yet Philautus if there be any man in despayre to obtayne his purpose, or so obstinate in his opinion that hauing lost his fredome by folly, would also lose his lyfe for loue, lette him repaire hether, and hee shall reape suche profite, as will eyther quenche his flames or asswage his furye, eyther cause him to renounce his Ladye as most pernicious, or redeeme his lybertie as most pretious. Come therefore to me all ye louers that haue bene deceiued by fancie, the glasse of pestilence, or deluded by woemen the gate to perdition, be as earnest to seeke a medicine, as you wer eager to runne into a mischiefe, ẏ earth bringeth forth as well Endyue to delyght the people, as Hemlocke to endaunger the patient, as well the Rose to distill as the Nettle to sting, as well the Bee to giue honny, as the Spider to yeelo poyson.

If my lewde lyfe Gentlemen haue giuen you offence, lette my good counsayle make amendes, if by my folly any be allured to lust, let them by my repentaunce be drawne to continencie. Achilles speare could as well heale as hurte, the Scorpion though he sting, yet hee stints ẏ paine, though ẏ hearb Nerius poyson ẏ Shœpe, yet is a remedie to man agaynst poyson, though I haue infected some by example, yet I hope I shall comforte many by repentaunce. Whatsoeuer I speake to men, the same also I speke to women, I meane not to runne with the Hare and holde with the Hounde, to carrye fire in the one hande and water in the other, neyther to flatter men as altogether faultlesse, neyther to fall out with woemen as altogether guyltie, for as I am not minded to picke a thancke with the one, so am I not determined to picke a quarrell with the other, if women be not peruerse they shall reape profite, by remedye of

pleasure. If Phillis were now to take counsayle, shée would not be so fœlish to hang hir selfe, neyther Dido so fonde to dye for Aeneas, neyther Pasiphae so monstrous to loue a Bull, nor Phedra so vnnaturall to be enamoured of hir sonne.

This is therefore to admonish all young Impes and nouices in loue, not to blow the coales of fancie wyth desire, but to quench them with disdayne. When loue tickleth thée decline it lest stifle thée, rather fast then surfette, rather starue then striue to exceede. Though the beginning of loue bring delyght, the ende bringeth destruction. For as the first draught of wine doth comfort the stomacke, the seconde inflame the lyuer, the thirde fume into the heade, so the first sippe of loue is pleasaunt, the seconde perilous, the thirde pestilent. If thou perceiue thy selfe to be entised with their wanton glaunces, or allured with their wicked guyles, eyther enchaũted with their beautie or enamoured with their brauerie, enter with thy selfe into this meditation. What shall I gayne if I obtayne my purpose? nay rather what shall I lose in winning my pleasure? If my Lady yelde to be my louer is it not lykely she will bée an others lemman? and if she be a modest matrone my labour is lost. This therfore remayneth that eyther I must pine in cares, or perish with curses.

If she be chaste then is she coy, if lyght then is shée impudent, if a graue Matrone, who can woe hir? if a lewde minion, who woulde wedde hir? if one of the Vestall Virgins, they haue vowed virginitie, if one of Venus courte they haue vowed dishonestie. If I loue one that is fayre, it will kindle gelousie, if one that is fowle it will conuerte me into phrensie. If fertile to beare children my care is increased, if barren my curse is augmented. If honest I shall feare hir death, if immodest, I shall be weary of hir lyfe.

To

To what ende then ſhall I lyue in loue, ſeing alwayes it is a lyfe more to be feared then death: for all my time waſted in ſighes, and worne in ſobbes, for all my treaſure ſpente on Jewells, and ſpilte in iollytie, what recompence ſhall I reape beſides repentaunce? What other rewarde ſhall I haue then reproch? What other ſolace then endles ſhame? But happely thou wilt ſay if I refuſe their courteſie I ſhal be accõpted a Peeuiſh, a Wilkeſopps, taunted and retaunted, with check and checkemate, flowted and reflowted with intollerable glée.

Alas fonde fole arte thou ſo pinned to theire ſléeues that thou regardeſt more their babble then thine owne bliſſe, more their frũpes then thine own welfare? Wilt thou reſemble the kinde Spaniell, which the more he is beaten the fonder he is, or the fooliſh Cieſſe, which will neuer away? Doſt thou not knowe that woemen déeme none valyaunt, vnleſſe he be too venturous? That they accompte one a daſtarde, if he be not deſperate, a pinche penny, if he be not prodigall, if ſilente a ſotte, if full of wordes a fole? Peruerſly do they alwayes thinck of their louers, and talke of them ſcornfully, iudging all to be clownes, which be no courtiers, and all to be pinglers, that be not courſers.

Seing therefore the very bloſſome of loue is ſower, the budde cannot be ſwéete. In time preuent daunger, leaſt vntimelye thou runne into a thouſande perills. Searche the wounde while it is gréene, to late commeth the ſalue when the ſore feſtereth, and the medicine bringeth dubble care, when the maladye is paſt cure.

Beware of delayes. What leſſe then the grayne of Muſtardeſéede, in time almoſt what thing is greater then the ſtalke thereoff? The ſlender twigge

growth

groweth to a stately tree, and that which with the hand might easely haue bene pulled vpp, will hardly with the axe be hewen downe. The least sparke, if it bee not quenched will burst into a flame, the least Moth in time eateth the thickest clothe, and I haue reade that in a shorte space, there was a Towne in Spayne vndermined with Conyes, in Thessalia, with Moles, with Frogges in Fraunce, in Africa with Flyes. If these silly Wormes in tracte of time ouerthrowe so statelye Townes, how much more will loue, which creepeth secretly into the minde, (as the rust doth into the yron and is not perceiued) consume the body, yea and confound the soule. Defer not from houre to day, from day to month, from month to yeare, and alwayes remayne in misery.

He that to day is not willyng, will to morrowe bee more wilfull. But alas it is no lesse common then lamentable to beholde the tottering estate of louers, who thinke by delayes to preuente daungers, with oyle to quench fire, with smoke to cleare the eye sight. They flatter themselues with a faynting farewell, deferring euer vntill to morrow, when as their morrow doth alwayes encrese their sorrow. Lette neyther their amyable countenances, neyther their painted protestacions, neyther their deceitfull promises, allure thee to delaies. Thinke this with thy selfe, that the sweete songes of Calipso, were subtill snares to entice Vlysses, that the Crabbe then catcheth the Dyster, when the Sunne shineth, that Hiena, when she speaketh lyke a man deuiseth most mischiefe, ỳ women when they be most pleasaunt, pretend most treacherie.

Follow Alexander which hearing the commendation and singular comelynesse of the wife of Darius, so couragiously withstood the assaultes of fancie, that hee would not so much as take a viewe of hir beautie: I-

mitate

mitate Cyrus, a king indued with such continencie, ȳ he loathed to loke on the heauenly hewe of Panthea, and when Araspus tolde him that she excelled all mortall wightes in amiable shewe, by so much the more (sayde Cyrus) I ought to abstaine from hir sight, for if I follow thy counsayle in going to hir, it maye bee, I shall desire to continue with hir, and by my lyght affection, neglect my serious affaires. Learne of Romulus to refraine from wine, be it neuer so delicate, of Agesilaus to despise costly apparell, be it neuer so curious, of Diogenes to detest women bee they neuer so comely. Hee that toucheth pitche shall be defiled, the lose eye infecteth the seunde, the societie with women breedeth securitie in the soule, and maketh all the sences senceles. Moreouer take this counsaile, as an article of thy Creede, which I meane to follow as the chiefe argument of my faith, that idlenes is the onely nourse and nourisher of sensual appetite, the sole maintenance of youthfull affection, the first shaft that Cupide shooteth into the hot liuer of a heedlesse louer. I woulde to God I were not able to finde this for a truth, by mine owne tryall, & I would the example of others idlenesse had caused me rather to auoid ȳ fault, then experience of mine owne folly. Howe dissolute haue I bene in striuing against good counsayle, howe resolute in standing in mine owne conceite? howe forwarde to wickednesse, howe frowarde to wisedome, howe wanton with to much cockeringe, howe waywarde in hearing correction? Neyther was I much vnlike these Abbaie lubbers in my lyfe (though farre vnlike them in beliefe) which laboured till they were colde, eate til they sweate, and lay in bed till their boanes ached. Hereof commeth it gentlemen, that loue creepeth into the minde by priuie crafte, and keepeth his holde by maine courage.

The man bꝛing idle the minde is apte to all vncleanenesse, the minde being voide of exercise the man is voide of honestie. Doth not the rust fret the hardest yꝛon if it bee not vsed? Doth not the Moath eate the finest garment, if it bee not woꝛne? Doth not Mosse growe on the smothest stone if it be not stirred? Doth not impietie infect the wisest wit, if it be giuen to idlenesse? Is not the standinge water sooner frosen then the running streame? Is not he that sitteth moꝛe subiect to sleepe then he that walketh? Doth not common experience make this common vnto vs, that the fattest grounde bꝛingeth fooꝛth nothing but weedes if it be not well tilled? That the sharpest wit enclineth onely to wickednesse, if bee not exercised? Is it not true which Seneca repoꝛteth, that as to much bendinge bꝛeaketh the bowe, so to much remission spoyleth the minde? Besides this immoderate sleepe, immodest play, vnsatiable swilling of wine, doth so weaken the sences, and bewitch the soule, that befoꝛe we feele the motion of loue, wee are resolued into lust. Eschewe idlenesse my Philautus, so shalt thou easily vnbende the bowe and quenche the bꝛandes of Cupide. Loue giues place to labouꝛe, labouꝛe and thou shalt neuer loue. Cupide is a craftie childe following those at-an vnche that studye pleasure, and flyinge those swyftlye that take paines. Bende thy minde to the lawe whereby thou mayst haue vnderstanding of olde and auncient customes, defende thy clientes, enriche thy cofers, and carry credite in thy Countrey. If lawe seeme loathsome vnto thee, searche the secretes of phisicke, whereby thou maist know the hidden natures of hearbes, whereby thou maiste gather pꝛofite to thy purse, and pleasure to thy minde. What can be moꝛe exquisite in humaine affaires then foꝛ euery feuer bee it neuer so hot, foꝛ euery palsey be it neuer so colde, foꝛ

euery

euery infection be it neuer so straunge, to giue a remedy: The olde verse standeth as yet in his olde vertue: That Galen gyueth gods, Iustinian honors. If thou bee so nice that thou canst no waye broke the practise of Phisicke, or so vnwise that thou wilt not beate thy braynes about the institutes of the lawe, conferre all thy study all thy time, all thy treasure to the attayning of the sacred and sincere knowledge of diuinitie, by this maist thou bridle thine incontinencie, raine thine affections, restrayne thy lust. Heere shalt thou beholde as it were in a glasse, that all the glorye of man is as the grasse, that all thinges vnder heauen are but vaine, that our lyfe is but a shadowe, a warfare, a pilgrimage, a vapor, a bubble, a blast, of such shortnesse that Dauid sayth it is but a spanne longe, of such sharpenesse, that Iob noteth it replenished with all miseries, of suche vncertaintie, that we are no sooner borne, but wee are subiecte to death, the one foote no sooner on the grounde, but the other ready to slippe into the graue. Heere shalt thou finde ease for thy burden of sinne, comforte for the conscience pined wyth vanitie, mercy for thine offences by the martirdome of thy sweete Sauiour. By this thou shalt be able to instruct those that be weake, to confute those that bee obstinate, to confounde those that be erronious, to confirme the faythfull, to comfort the desperate, to cutte off the presumptious, to saue thine owne soule by thy sure faith, and edifie the hearts of many by thy sound doctrine. If this seeme to straight a dyet for thy straininge disease, or to holy a profession, for so hollow a person, then employ thy selfe to martial feats, to iusts, to turnayes, yea, to al tormẽts rather then to loiter in loue, & spend thy life in ỹ laps of Ladyes: what more monstrous can there be, then to see a younge man abuse those giftes to his owne shame

which God hath giuen him for his owne preferment. What greater infamye, then to conferre the sharpe wit to ꝯ making of lewde Sonnets, to the idolatrous worshipping of their Ladies, to the vaine delights of fancie, to all kinde of vice as it were against kinde & course of nature. Is it not folly to shewe wit to women which are neither able nor willinge to receyue fruite thereoff, Doest thou not knowe that the træ Siluacenda beareth no fruite in Pharo? That the Persian træs in Rhodes doe onely ware græne, but neuer bringe forth apple.

That Amonius, and Nardus will onely growe in India. Balsamum onely in Syria, that in Rhodes no Eagle will builde hir neast, no Owle liue in Crete, no wit springe in the will of women? Mortifie therefore thy affections, and force not Nature against Nature to striue in vaine. Goe into the countrey looke to thy grounds, yoke thine Oxen, follow thy Plough, graft thy træs, beholde thy Cattel, and deuise with thy selfe how the encrease of them may encrease thy profite. In Autumne pull thine apples, in Sommer ply thy haruest, in the Springe trimme thy gardens, in the Winter, thy woodes, and thus begunninge to delight to be a good husband thou shalt begin to detest to be in loue with an idle huswife, when profite shall begin to fill thy purse with golde, then pleasure shall haue no force to defile thy minde wyth loue. For honest recreation after thy toyle, vse hunting or hawking, either rowse the Dære, or vnperch the Phesaunt, so shalt thou rote out the remembraunce of thy former loue, and repent thee of thy foolishe lust. And although thy swæte heart binde thee by othe alwaye to holde a candle at hir shrine, & to offer thy deuotyon to thine owne destruction, yet goe, runne, flye, into the countrey, neither water thou thy plantes, in that

thou

thou departeſt from thy Pigges nye, neyther ſtand in a mammering whether it be beſt to departe or not, but by how much the more thou arte vnwillyng to go, by ſo much the more haſten thy ſteppes, neyther fayne for thy ſelfe any fœueleſſe excuſe whereby thou mayſte tarry. Neyther lette rayne nor thunder, neyther lyghtening nor tempeſt, ſtay thy iourney and recken not with thy ſelfe how many myles thou haſt gone, that ſheweth wearineſſe. but how many thou haſt to go, that proueth manlyneſſe. But fœlyſh & franticke louers, wyll dœme my precepts hard, and eſtœme my perſwaſions haggarde: I muſt of force confeſs, that it is a corſiue to the ſtomacke of a louer, but a comforte to a godly lyuer, to runne through a thouſande pykes, to eſcape ten thouſand perills. Sowre potions bringe ſounde health, ſharpe purgations make ſhorte diſeaſes, and the medicine ỹ more bitter it is, ỹ more better it is in working. To beale the body we trye Phiſicke, ſearch cunninge, proue ſorcery, venture through fire and water, leauing nothing vnſought, that may be gotten for money, bœ it neuer ſo much, or procured by any meanes, bœ they neuer ſo vnlawfull. Howe much more ought wœ to hazarde all thinges, for the ſauegarde of minde, and quiet of conſcience? And certes eaſier will the remedy bœ when the reaſon is eſpyed, doe you not know the Nature of women which is grounded onely vpon extremities?

Do they thinke any man to delyght in them, vnles he doate on them? Any to be zealous, excepte they bœ gelous? Any to be feruente in caſe he be not furious? If he be cleanly, then terme they him proude, if meane in apparel, a ſlouen, if talle, a longis, if ſhorte a dwarfe, if bolde, blunte, if ſhamefaſte, a cowarde. Inſomuch, as they haue neyther meane in theire frumpes, nor meaſure in theire follye. But at the firſte the Dre

weildeth not the yoke nor the Colte the snaffle, nor the louer good counsell, yet time causeth the one to bende his necke, the other to open his mouth, and shoulde enforce the thirde to yelde his right to reason. Laye before thine eyes the slights and deceits of thy Lady, hir snatching in iest, and keeping in earnest, hir periurie, hir impietie, the countenaunce she sheweth to thee of course, the loue she beareth to others of zeale, hir open mallice, hir dissembled mischiefe.

And I woulde in repeating their vices thou couldest be as eloquent, as in remembring them thou oughtest to be penitent: be she neuer so comely call hir counterfaite, be she neuer so straight thinke hir crooked. And wreste all partes of hir bodye to the worste be she neuer so worthye. If she be well sette, then call hir a Bosse, if slender, a Hasill twigge, if Nutbrowne, as blacke as a coale, if well coloured, a paynted wall, if she be pleasaunt, then is she a wanton, if sullemne, a clowne, if honeste, then is she coye, if impudent, a harlotte.

Searche euery vayne and sinew of their disposition, if she haue no sighte in deskante, desire hir to chaunte it, if no cunning to daunce requeste hir to trippe it, if no skill in Musicke, proffer hir the Lute, if an' ill gate, then walke with hir, if rude in speach, talke with hir, if she be gagge toothed, tell hir some merry ieste to make hir laughe, if pinke eyed, some dolefull Historye, to cause hir weepe, in the one hir grinning will shewe hir deformed, in the other hir whininge, lyke a Pigge halfe rosted.

It is a worlde to see how commonly we are blynded, with the colusions of woemen and more entised by their ornaments being artificiall, then their proportion beeing naturall. I loathe almoste to thincke on their oyntments, and Apoticarie drugges, the slacking

of

of theire faces, and all their slibber sawces, which bring quasinells to the stomacke, and disquyet, to the minde.

Take from them, their periwiggs, their payntings, their Iewells, their rowles, their boulsterings, and thou shalt sone perceiue that a woman is the least parte of hir selfe. When they be once robbed of their robes, then will they appeare so odious, so vgly, so monstrous, ỳ thou wilt rather thinke thẽ Serpents then Saynts, & so lyke Hags, ỳ thou wilt feare rather to be enchanted then enamoured. Looke in their closets, and there shalt thou finde an Apoticaries shoppe of swæt confections, a Surgions boxe of sundrye salues, a Pedlars packe of new tangles. Besides all this their shadows, their spottes, their lawnes, their læsekyes, their ruffes, their rings: Shew thẽ rather Cardinals curtisans, then modest Matrones, and more carnally affected, then moued in conscience. If euery one of these things seuerally be not of force to moue thæ, yet all of them ioyntly should mortifie thæ.

Moreouer to make thæ ỳ more stronger, to striue agaynst these Syrenes, and more subtill to deceiue these tame Serpents, my counsayle is that thou haue more strings to thy bow then one, it is safe riding at two ancres, a fire deuided in twayne burneth slower, a fountayne running into many riuers, is of lesse force, the minde enamoured on two women, is lesse affected with desire, and lesse infected with despaire, one loue expelleth an other, and the remembraunce of the latter quencheth the concupiscence of the first.

Yet if thou bee so weake being bewitched with their wiles that thou hast neyther will to eschue, nor wit to auoyde their cõpany, if thou be eyther so wicked ỳ thou wilt not, or so wedded that thou canst not abstaine from their glaunces, yet at the leaste dissemble thy griefe:

If

If thou be as hot as the mount Aetna, faine thy self as colde as ỹ hil Caucasus, carry two faces in one hood, couer thy flaming fancie with fained ashes, shew thy selfe sounde when thou art rotten, lette thy hew be merrye, when thy heart is melancholy, beare a pleasaunt countenaunce, with a pyned conscience, a paynted sheathe with a leaden dagger: Thus dissembling thy griefe, thou maist recure thy disease. Loue crepeth in by stealth and by stealth slydeth away.

If she breake promise with thee in the nighte, or absent hir selfe in the daye, seeme thou careleſſe and then will she be carefull, if thou languish, then will she bee lauish of hir honour, yea & of the other straunge beast hir honestie. Stande thou on thy pantusles, and shee will vayle bonnet: lye thou alofe, and she will craze on the lure, if thou passe by hir doze and be called backe, either seeme deafe and not to heare, or desperate and not to care. Fly the places, the parlours, the portalles, wherein thou hast bene conuersaunt with thy Lady, yea Philautus shunne the streete where Lucilla doth dwell: leaſt the sighte of hir window, renew the summe of thy sorrow.

Yet although I woulde haue thee precise, in keeping these precepts, yet woulde I haue thee to auoyde sollytarinesse, that breedes melancholy, melancholy, madnesse, madnesse mischiefe and vtter desolation: haue euer some faithfull pheere, with whome thou mayst communicate thy counsells, some Pilades to encourage Orestes, some Damon to release Pithias, some Scipio to recure Lælius. Phillis in wandringe the woodes hanged hir selfe: Asiarchus forsakinge companye, spoyled himselfe with his own bodkin: Biatus a Romaine, more wise thē fortunate, beeing alone destroyed himselfe with a potshard. Beware solitarines. But although I would haue thee vse companye for thy recreation, yet woulde I

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haue thée alwaies to leaue the company of those ỳ accõpany thy Lady, yea, if she haue any iewel of thine in hir custody, rather loose it, then go for it, least in seeking to recouer a trifle, thou renewe thine olde trouble. Be not curious to curle thy haire, nor carefull to be neate in thine apparell, bée not prodigal of thy golde, nor precise in thy goinge, bée not like the Englishman whiche preferreth euery straunge fashion, before the vse of his countrey, bée thou dissolute, least thy Lady thincke thée foolish in framing thy selfe to euery fashion for hir sake. Beléeue not their othes & solemne protestations, their exorcismes & conjurations, their tears which they haue at commaundement, their alluring lookes, their treading on the toe, their vnsauerie toyes.

Let euery one loath his Ladye, and bée ashamed to bée hir seruaunt. It is riches and ease that nourisheth affection, it is play, wine, and wantonnesse, that féedeth a louer as fat as a foole, refraine from all such meates as shall prouoke thine appetite to lust, and all such meanes, as may allure thy minde to folly. Take cléere water for stronge wine, browne bread for fine manchet, béefe and brewys, for Quailes & Partridge, for ease, labour, for pleasure, paine, for surfetting, hunger, for slepe, watching, for the fellowshippe of Ladyes, the companie of Philosophers. If thou saye to mée, Philition heale thy selfe, I answere, that I am méetly well purged of that disease, and yet was I neuer more willing to cure my selfe then to comfort my friend. And séeing the cause that made in mée so colde a deuotion, shoulde make in thée also as frosen a desire, I hope thou wilt be as ready to prouide a salue as thou wast hastie in séeking a sore. And yet Philautus I woulde not that all women shoulde take pepper in the nose, in that I haue disclosed the legerdemaines of a fewe, for well I knowe none will winch except

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the bée gawlded, neither any bée offended vnlesse shée be guiltie. Therefore I earnestly desire thée, that thou shewe this coling carde to none, except thou shew also this my defence to them all. For although I waye nothing the ill will of light huswiues, yet woulde I bée loath to lose the good will of honest matrones. Thus beeing ready to goe to Athens and readie there to entertaine thée, whensouer thou shalte repayre thether. I bidde thée farewell, and fye women.

¶ Thine euer
Euphues.

¶ To the graue Matrones
and honest Maydens
of Italy.

GEntlewomen bicause I would neither bée mistaken of purpose, neyther misconstrued of mallice, least either the simple should suspect me of folly, or the subtill condemne me of blasphemye against the noble sexe of women, I thought good that this my faythe shoulde be set downe to finde fauour with the one, and confute the cauils of the other. Beléeue me gentlewomen, although I haue ben bolde to inuay agayne many, yet am I not so brutish to enuy them all, though I séeme not so gamesome as Aristippus to play with Lais, yet am I not so dogged as Diogenes to abhorre all Ladyes, neither would I you should thincke me so foolish (although of late I haue bene very fantasticall) that for the light behauiour of a fewe, I shoulde call in question the demeanour of all. I know that as ther hath bene an vnchast Helen in Greece, so there hath bene also a chast Penelope, as there hath bene a prodigious Pasiphae, so there hath bene a godly Theocrita,

though

though many haue desired to be beloued as Iupiter loued Alcmæna, yet some haue wished to be embraced as Phrigius embraced Pieria, as ther hath raigned a wicked, Iesabel, so hath there ruled a deuoute Debora, though many haue bene as fickle as Lucilla, yet hath there many bene as faithful as Lucretia. Whatsoeuer therfore I haue spoken of the spleene against ỳ slights and subtilties of women, I hope ther is none wil mislike it if she be honest, neither care I if any doe if she be an harlot. The sowre crab hath the shewe of an apple as well as the swæt pyppin, the black Rauen the shape of a birde as well as the white Swanne, ỳ lewde wight the name of a woman as wel as the honest Matrone. There is great difference betweene ỳ standing puddle, and the running streame, yet both water, great ods betweene the Adamant and the Pommice, yet both stones, a great distinction to be put betweene Vitrem and the Christall, yet both glasse, greate contrarietie betweene Lais and Lucretia, yet both women. Seeing therfore one maye loue the cleere Conduit water, though he loath the muddie ditch, and weare the precious Diamonde, though he dispise the ragged bricke, I thincke one may also with safe conscience reuerence the modest ser of honest maydens, though he forswcare the lewde sort of vnchast minions. Vlysses though he detested Calipso wt̃ hir sugered voice, yet he imbraced Penelope with hir rude distaffe. Though Euphues abhorre ỳ beautie of Lucilla, yet wil he not abstcine from ỳ company of a graue maiden. Though ỳ teares of the hart be salt, yet the tears of ỳ Eye be swæt, though ỳ teares of some women be counterfaite to deceiue, yet ỳ tears of many be currãt to try their loue. I for my part wil honour those alwaies ỳ be honest, & worship thẽ in my life whõ I shall know to be worthy in their liuing, neither can I promise such precisenes ỳ I shall neuer

be caught againe with ỹ bayte of beautie, for although the falshod of Lucilla haue caused me to forsake my wonted dotage, yet the faith of some Ladye may cause me ouer againe to fall into mine olde disease. For as the fire stone in Liguria though it bee quenched with milke, yet againe it is kindled with water, or as the rootes of Anchusa, though it bee hardned with water, yet it is againe made soft with Oyle, so the heart of Euphues enflamed earst with loue, although it bee coled with the deceites of Lucilla, yet will it againe flame with the loyaltie of some honest Ladye, and though it bee hardned with the water of wilynesse, yet will it bee mollified with the Oyle of wisedome. I presume therfore so much vpon the discretion of you gentlewomen that you wil not thinck the worse of me, in ỹ I haue thought so ill of some women, or loue mee the worse in that I loath some so much. For this is my faith that some one Rose will be blasted in ỹ bud, some other neuer fall from the stalke, that the Oke wil some be eaten with the worme, the Walnut tree neuer, that some women will easily be entised to folly, some other neuer allured to vanitie. You ought therefore no more to bee agrieued with that which I haue sayde, then the mint Maister to see the coyner hanged, or the true subiect the false traytour araigned, or the honest man the theefe condemned. And so farewell.

You haue heard (Gentlemen) howe some the hot desire of Euphues was turned into a cold deuotion, not that fancie caused him to chaunge, but that the fickleneste of Lucilla enforced him to alter his minde. Hauing therfore determined with himselfe, neuer againe to be entangled with such fonde delightes, according to the appointment made with Philautus, he immediately

ately repaired to Athens, ther to followe his owne priuate study: And callyng to minde his former losenes, & how in his youth, he had mispent his time, he thought to giue a Caueat to all parents, how they might bring their children vp in vertue, and a commaundement to al youth, how they should frame themselues to their fathers instructions: in the which is plainly to be seene, what wit can, & will do, if it be well employed, which discourse following, although it bring lesse pleasure to your youthfull mindes thē his first course, yet will it bring more profite, in the one being conteined the race of a louer, in the other, the reasons of a Philosopher.

IT is commonly sayd, yet doe I thinke it a common lye, that Experience is the Mistresse of fooles, for in my opinion they be most fooles that want it. Neyther am I one of ẏ least that haue tryed this true, neither he onely that here tofore deemed it to be false. I was hereof a studente of great wealth, of some wit of no smal acquayntance, yet haue I learned that by Experience, that I shoulde hardly haue seene by learning. I haue thoroughly sifted the disposition of youth, wherein I haue founde more brasse then meale, more dowe then leauen, more rage then reason. He that hath bene burned knoweth the force of the fire, he that hath bene stoung, remembreth the smarte of the Scorpion, he that hath endured the brunts of fancie, knoweth best how to eschew ẏ broyles of affection. Let therefore my counsayle be of such authoritie as it may commaund you to be sober, your conuersation of such integritie, as it may encourage me to go forwarde in that which I haue taken in hande: the whole effect shall be to sette downe a young man so absolute as that nothing may be added to his further perfection. And although Plato hath ben so curious in his common weale, Aristotle so precise in his happy man, Tullie so pure in his orator, that we may well wish to see them, but neuer haue anye hope to enioy them, yet shall my young Impe be such an one as shall be perfect euery way and yet common, if diligence and industrie be imployed to the attayning of such perfection. But I would not haue young men slowe to followe my precepts, or idle to defer the time lyke Saint George, who is euer on horse backe yet neuer rideth.

If my counsell shall seeme rigorous to fathers to instructe their children, or heauie for youth to follow their parents will: Let them both remember that the Estrich

digesteth

diſgeſteth harde yron to preſerue his healthe, that the ſouldiour lyeth in his harneſſe to atchieue conqueſt, that the ſicke patient ſwalloweth bitter pilles to be eaſed of his griefe, that youth ſhoulde indure ſharpe ſtormes to finde reliefe.

I my ſelfe had bene happye if I had bene vnfortunate, wealthy if lefte meanely, better learned if I had bene better lyued, we haue an olde (Prouerb) youth will haue his courſe. Ah gentlemen it is a courſe which we ought to make a courſe accompte off, repleniſhed with more miſeries thē olde age, with more ſinnes then commō cutthroats, with more calamities thē ẏ date of Priamus: we are no ſoner out of the ſhell but we reſemble the Cocyx which deſtroyeth it ſelfe thorowe ſelfe will, or the Pellican which pearceth a wounde in hir owne breaſt: we are eyther leade with a vayne glorye of our proper perſonage, or with ſelfe loue of our ſharpe capacitie, either entangled with beautie, or ſeduced by idle paſtimes, eyther witcht with vicious company of others, or inueigled with our owne conceits, of all theſe things I may the bolder ſpeake, hauing tryed it true to mine owne trouble.

To the entente therefore that all younge gentlemen might ſhunne my former loſeneſſe I haue ſet it downe, and that all might follow my future lyfe, I meane hære to ſhewe what fathers ſhoulde doe, what *children ſhoulde followe*, deſiring them both not reiecte it becauſe it proceedeth from one which hath bene lewde, no more then if they woulde neglect the golde becauſe it lyeth in the durtye earthe or the pure wyne for that it commeth out of an homely preſſe, or the precious ſtone Aetites which is founde in the filthy neaſtes of the Eagle, or the precious gemme Draconites that is euer taken out of the heade of the poyſoned Dragon. But to my purpoſe.

¶ That

¶ That the childe ſhoulde be true borne, no baſtarde.

FIrſt touching their procreation, it ſhall ſeeme neceſſarie to entreate off, who ſo euer he be ꝑ deſireth to be the Sire of an happy ſonne, or the father of a fortunate childe, lette him abſtaine from thoſe women which be eyther baſe of birth, or bare of honeſtie, for if ꝑ mother be noted of incontinencie, or the father of vice, the childe will eyther during lyfe, be infected with the like crime, or the treacheries of his parents as ignompe to him will be caſt in his teeth: For we commonlye call thoſe vnhappy children, which haue ſprong from vnhoneſt parents. It is therefore a great treaſure to the father and tranquilitie to the minde of the childe, to haue that libertie, which both nature, law, and reaſon hath ſette downe.

The guyltie conſcience of a father that hath troden awry, cauſeth him to thinke and ſuſpect that his father alſo went not right, wherby his owne behauiour is as it were a witneſſe, of his owne baſeneſſe. Euen as thoſe that come of a noble progenie boaſt of their gentrye. Wherevppon it came that Diophantus, Themiſtocles his ſonne woulde often and that openly ſaye in a great multitude, that what ſoeuer he ſhoulde ſeeme to requeſt of the Athenians, he ſhould be ſure alſo to obtayne, for ſayth hee, what ſoeuer I will that wil my mother, and what my mother ſayth my father ſoeth, and what my father deſireth that the Athenians will graunt moſt willingly. The bolde courage of the Lacedemonians is to be prayſed, which ſette a fine on the heade of Archidamius their king, for ꝑ he had married a woman of a ſmall perſonage, ſaying he minded to begette Queenes, not Kinges to ſucceede him. Lette vs not omitte that which our Anceſtours were wont

preciſely

precisely to kæpe that men shoulde either bæ sober, or drincke little wine, that woulde haue sober and discrete children, for that the fact of the father woulde bæ figured in the infant. Diogenes therefore seeing a younge man either ouercome with drincke or bereued of hys wits, cryed with a lowde voice, youth, youth, thou hadst a dronken Father. And thus muche for procreation, nowe howe the life shoulde bæ ledde I will shewe briefly.

¶ Howe the life of a younge man should be lead.

There are thræ thinges whiche cause perfection in man, Nature, Reason, Vse. Reason I call discipline, Vse exercise, if any one of these braunches want, certenly the træ of vertue must nædes wither. For Nature without discipline is of small force, and discipline without Nature more fæble, if exercise or study be voide of any of these, it auayleth nothing. For as in tilling of the groande and hus bandry, there is first chosen a fertil soyle, then a cunning sower, then good sæde, euen so must wee compare Nature to the fatte earthe, the expert husbandman to the Schoolemaister, the faculties and sciences to the pure sædes. If this order had not bene in our predecessors, Pithagoras, Socrates, Plato, and whosoeuer was renowmed in Greece for the glorie of wisdome: they had neuer bene eternished for wise men, neither canonished as it were for Saincts amonge those that study sciences. It is therefore a most euident signe of Gods singuler fauour towardes him that is endued with all these qualities, without the least of the which man is most miserable. But if there be any one that dæmeth wit not necessary to the obtayninge of wisedome, after hæ hath gotten the ways to

vertue by industrye and exercise, hée is an heriticke, in my opinion touching the true faith of learning, for if Nature playe not hir parte, in vayne is labour, and as I sayd before if study bée not employed, in vayne is Nature, Sloth tourneth the edge of wit, Study sharpeneth the minde, a thing be it neuer so easie is hard to the (idle) a thinge bée it neuer so hard, is easie to the wit wel employed. And most plainely we may sée in many thinges the efficacie of industry and labour.

The little drops of rayne pearceth harde Marble, yron wyth often handlinge is worne to nothinge. Besides this, industry sheweth hir selfe in other thinges, the fertill soyle if it bée neuer tilled doth ware barren, and that which is most noble by nature is made most vyle by negligence. What trée if it bée not topped beareth any fruite? What vine if it bée not proyned, bringeth forth grapes? is not the strength of the body tourned to weakenesse throughe too muche delicatenesse, were not Milo his armes brawnefallen, for want of wrastlinge? moreouer by labour the fierce Vnicorne is tamed, the wyldest Fawlcon is reclaymed, the greatest bulwarke is sacked. It was well aunswered of that man of Thessalie, who beinge demaunded who amonge the Thessalians were reputed moste vyle, those sayd hée that liue at quyet and ease, neuer gyuing themselues to marciall affayres: but what should one vse many wordes in a thinge already proued. It is custome, vse and exercise, that bringe a younge man to vertue, and vertue to his perfection. Lycurgus the lawegiuer of the Spartians byd nourish two whelpes, both of one syze and one damme: But after a sundry manner, for the one hée framed to hunte, & the other to lye alwaies in ỳ chymneys end at the porredge pot, after wardes callinge the Lacedemonians into one assemblye, hée sayde, to the attayninge of vertue yée La-

cedemonians

cedemonians, education, industry, and exercise, is the most noblest meanes, the truth of the which I will make manifest vnto you by tryall, then bringinge forth the whelpes and settinge downe there a potte, and a hare, the one ranne at the hare, the other to the porredge potte, the Lacedemonians, scarce vnderstandinge this mistery, hee sayde both these bee of one syze and one dammne, but you see howe education altereth nature.

¶ Of the education of youth.

IT *is most necessarie and most naturall in myne* opinion, that the mother of the childe bee also the nurse, both for the entire loue shee beareth to the babe, and the great desire she hath to haue it well nourished: for is there any one more meete to bring vp the infant, then she that bore it? or will any be so carefull for it, as shee that bredde it? for as the throbbes and throwes in childbirth wrought hir payne, so the smilinge countenaunce of the infant increaseth hir pleasure, the hyred nurse is not vnlike to ỳ hyred seruaunt which not for goodwill but for gayne, not for loue of the man but the desire of the money, accomplisheth hys dayes worke. Moreouer Nature in thys poynte enforceth the mother to nurse hir owne childe, which hath gyuen vnto euerye beast mylke to succour hyr owne, and mee thincketh Nature to be a most prouident foreseer and prouider for the same, which hath giuen vnto a woman twe pappes, that if shee should conceiue twyse, shee might haue wherewith also to nourishe twaine, and that by sucking of the mothers breastes, there might bee a greater loue bothe of the mother towardes the childe, and the childe towardes

the mother, which is very likely to come to passe, for we sée commonly those that eate and drincke and liue together, to be more zealous one to the other, then those that méete seldome, is not the name of a mother most swéet? If it bée, why is halfe that title bestowed on a woman which neuer felte the paines in conceyuing, neyther can conceiue the lyke pleasure in nursinge as the mother doth? Is the earthe called the mother of all thinges onely bicause it bringeth forth? No, but bicause it nourisheth those thinges that springe out of it, whatsoeuer is bredde in the sea, is fed in the sea, no plant, no trée, no hearbe commeth out of the ground that is not moystened and as it were nursed of the moysture and milke of the earth, the Lioneſſe nurseth hir whelpes, the Rauen, cherisheth hir birdes, the Viper hir brode, and shall a woman cast away hir babe?

I accompte it cast awaye whiche in the swathe clowtes is cast aside, and little care can that Mother haue, whiche can suffer suche crueltie: and can it bée tearmed wyth any other tytle then crueltie, the infant yet lokinge redde of the mother, the mother yet breathing through the torments of hir trauaile, the childe crying for helpe which is sayd to moue wilde beasts, euen in the selfe sayde momente it is borne, or the nexte minute, to deliuer a straunge nurse, whiche perhappes is neyther holsome in bodye, neyther honest in manners, whiche estéemeth more thy argent although a trifle, then thy tender infant thy greatest treasure? Is it not necessary and requisite that the babe bée nursed wyth that true accustomed iuyce & cherished with his wonted heat, & not fed with counterfaite diet? Wheat throwne into a straunge ground tourneth to a contrary grayne, & Wyne translated into an other soyle changeth his kinde. A slippe pulled fro the stalke withereth, the young childe as it were slipped from the pappes of

his

his mother eyther changeth his nature or altereth his disposition. It is prety ly sayd of Horace a newe vessell will long time sauour of that lyquor that is first powred into it, and the infant will euer smell of the Nurses manners hauing tasted of hir milke. Therefore lette the mother as often as she shal beholde those two fountaynes of milke, as it were of their owne accorde flowing and swelling with lycour, remember that shee is admonished of nature, yea commaunded of dutie, to cherishe hir owne childe, with hir owne teates, otherwise when the babe shall nowe beginne to tattle and call hir Mamma, with what force canne she heare it of his mouth vnto whome shee hath denyed Mamma? It is not milke only that encreaseth ỳ strength or augmenteth the body, but the naturall heat & agrément of the mothers body with the childes, it craueth ỳ same accustomed moisture that before it receiued in the bowells, by the which the tender parts were bounde & knit together, by the which it encreased and was succoured in the body.

Certes I am of that minde that the witte and disposition is altered and chaunged by the milke, as the moysture and sappe of the earth, doth change the nature of that trée or plant that it nourisheth. Wherefore the common bye worde of the common people séemeth to be grounded vppon good experience which is: This fellow hath sucked mischiefe euen from the teate of his nurse. The Grecians when they saw any one sluttishly fedde, they woulde say euen as nurses: whereby they noted the greate dislykinge they hadde of theire fulsome féeding. The Etimologie of mother among the Grecians, may aptly bée applyed to those mothers which vnnaturally deale with their children, they cal it meter a meterine, that is mother of not makinge much off, or of not nourishing, héereof it commeth that the sonne doth

not with deepe desire loue his mother, neyther wyth duetie obay hir, his naturall affection being as it were deuided and distraught into twain, a mother & a nurse: hereoff it procedeth that the mother beareth but a colde kindenesse towardes hir childe, when she shall see the nature of hir nurse in the nurture of hir childe. The chiefest way to learning is, if there be a mutuall loue and feruent desire betweene the teacher and him that is taught, then verely the greatest furtheraunce to education is if the mother nourish the childe and the childe sucke the mother, that there be as it were a relacion and reciprocall order of affection. Yet if the mother either for the euill habite of the body, or the weakenesse of hir pappes, cannot though she woulde nurse hir infant, then lette hir prouide suche a one as shall be of a good complexion, of an honest condition, carefull to tender the childe, louing to see well to it, willyng to take paynes, dillygent in tending and prouiding all thinges necessarye, and as lyke both in the lyniaments of the body and disposition of the minde to ỳ mother as may be. Lette hir forslow no occasion that may bringe the childe to quietnesse and cleanelynesse, for as the parts of a childe as soone as it is borne are framed and fashioned of the midwife, ỳ in all poynts it may be streight and comely, so the manners of the childe at the first are to be loked vnto that nothing discommend the minde, that no crooked behauiour or vndecent demeanour bee founde in the man.

Young and tender age is easily framed to manners, and hardelye are those thinges mollyfied which are harde. For as the stele is imprinted in the softe waxe, so learning is engrauen in the minde of an young impe. Plato that deuine Philosopher admonished all nurses and weaners of youth, that they should not be to busie to tell them fonde fables or filthie tales, least at their

entraunce

entraunce into the worlde they shoulde be contaminated with vnseemelye behauiour, vnto the which Phocides the Poet doth pithely allude, saying. Whilst that the childe is young lette him bee instructed in vertue, and lyterature.

Moreouer they are to bee trayned vpp in the language of their country, to pronounce aptly and distinctly without stammering euerye worde and sillable of their natiue speache, and to be kepte from barbarous talke as the shippe from rockes: least beeinge affected with their barbarisme they bee infected also with theire vncleane conuersation.

It is an olde Prouerbe that if one dwell the nerte doore to a creple he will learne to hault, if one be conuersant with an hypocrite, he will soone endeauour to dissemble. When this younge infante shall growe in yeares and bee of that rypenesse that hee can conceiue learninge, insomuch that he is to be committed to the tuition of some tutour, all dillygence is to be had to searche such a one as shall neyther be vnlearned, neyther ill lyued, neyther a lyght person.

A gentleman that hath honest and discréete seruants disposeth them to the encrease of his seigniories, one he appoynteth stewarde of his courtes, an other ouerseer of his landes, one his factoure in farre countryes for his merchaundize, an other puruayour for his cates at home.

But if among all his seruauntes he shall espye one eyther filthye in his talke or foolishe in his behauiour, eyther wythout witte or voyde of honestie eyther an vnthrifte or a wittall, him hee settes not as a saruayour and ouerseer of his mannors, but a superuisour of his childrens conditions and manners, to him hee committeth the guydinge and tuition of his sonnes, which is by hys proper Nature, a

slaue

slaue, a knaue by condition, a beast in behauiour. And soner will they bestow an hundreth crownes to haue a horse well broken, then a childe well taught, wherein I cannot but maruell to see them so carefull to encrease their possessions, when they be so careless to haue them wise that should inherite them.

A good and discrete scholemayster should be such an one as Phœnix was, the instructor of Achilles, whome Pelleus (as Homer reporteth) appoynted to that ende that he should be vnto Achilles not onely a teacher of learning but an example of good liuinge. But that is most principally to be loked for, and most diligently to be foreseene, that such tutours bee sought out for ẏ education of a young childe, whose lyfe hath neuer bene stayned with dishonestie, whose good name hath neuer bene called vnto question, whose manners hath bene irreprehensible before the worlde. As husbandmen hedge in their trees, so shoulde good scholemaysters with good manners hedge in the wit and disposition of ẏ scholler: whereby the blossoms of learning may ẏ soner encrese to a bud. Many parents are in this to be misliked which hauing neyther tryall of his honestie nor experience of his learning to whome they committe the childe to bee taught, without any deepe or due consideration, put them to one eyther ignorannt or obstinate, the which if they themselues shall doe of ignorannce the folly cannot bee excused, if of obstinacie their lewdenesse is to bee abhorred.

Some fathers are ouercome with the flatterie of those soles, which professe outwardly greate knowledge, and shew a certeyne kinde of dissembling sinceritie in their lyfe, others at the entreating of their familyar friendes are content to commit their sonnes to one without eyther substaunce of honestie or shadowe of learning. By which their vndiscrete dealing, they are lyke these

sicke

ſicke men whiche reiect the expert and cunning Phiſition, and at the requeſt of their friendes admit the hædeleſſe practiſer which daungereth the patient, and bringeth the bodye to his bane: Or not vnlyke vnto thoſe whiche at the inſtaunt and importunate ſuite of their acquauntaunce refuſe a cunninge Pylot, and chooſe an vnſkilfull Marriner, whiche hazardeth the ſhippe and themſelues in the calmeſt ſea. Good God can there bee any that hath the name of a Father which wyll eſtæme more the fancie of his friende then the nurture of his ſonne? It was not in vayne that Crates would often ſay, that if it were lawfull euen in the market place, hee would crye out: Whether runne you Fathers, which haue all your carke and care to multiplye your wealth, nothing regardinge your children vnto whome you muſt leaue all. In thys they reſemble him which is very curious about the ſhoe, and hath no care of the foote. Beſides this there bee many fathers ſo inflamed with the loue of wealth, that they bee as it were incenſed with hate againſte their children which Ariſtippus, ſeeinge in an olde miſer, did partly note it, this olde miſer aſkinge of Ariſtippus what hee would take to teach and bringe vp hys ſonne, hee aunſwered a thouſand groates, a thouſand groates, God sheild aunſwered this olde huddle, I haue two ſeruauntes of that price. Vnto whome hee made aunſwere, thou ſhalt haue two ſeruants and one ſonne, and whether wilt thou ſell? Is it not abſurde to haue ſo great a care of the right hande of the childe to cutte his meate, that if he handle his knife in the leaſt hand we rebuke him ſeuerely and to bee ſecure of his nurture in diſcipline and learning? But what doe happen vnto thoſe parentes, that bringe vp theire children lyke wantons?

When their ſonnes ſhall growe to mans eſtate,

disdayninge nowe to bee corrected, stoborne to obeye, gyuing themselues to vaine pleasures and vnsemely pastimes, then with the fowlishe trowans they beginne to ware wise and to repent them of theire former follye, when their sonnes shall insinuate themselues in the companye of flatterers, (a kinde of men more perrillous to youthe then any kinde of beastes.) When they shall haunt harlottes, frequent tauerns, bee curious in their attyre, costly in their dyet, careleste in their behauiour, when they shall eyther bee common dicers wyth gamesters, eyther wanton dallyers with Ladyes, eyther spende all their thrift on wine, or all their wealth on women, then the Father curseth his owne securitie and lamenteth too late his childes mysfortune, then the one accuseth his Eyze, as it were of malice that hee woulde not bringe him vppe in learninge, and himselfe of mischiefe that hee gaue not his minde to good letters. If these youthes had bene trained vp in the companye of any Philosopher, they would neuer haue bene so disolute in theyr lyfe, or so resolute in their owne conceites.

It is good nurture that leadeth to vertue, and discrete demeanour that playneth the pathe to felicity. If one haue either the giftes of Fortune, as greate riches, or of nature, as seemely personage, hee is to bee dispised in respect of learning. To be a noble man it is moste excellent, but that is our auncestors, as Vlysses sayde to Aiax, as for our nobilitie, our stocke, our kindred, and whatsoeuer wee our selues haue not done, I scarcely accompt ours. Richesse are precious, but Fortune ruleth the roste, which oftentimes taketh away all from them that haue much, and gyueth them more that had nothinge, glorye is a thinge worthy to bee followed, but as it is gotten wyth greate trauayle, so is it lost in a small time. Beautie is suche

a thing as wee commonly preferre before all thinges, yet it fadeth before we perceyue it to florishe, health is that which all men desire, yet euer subiect to any disease, strength is to bee wyshed for, yet is it eyther abated wyth an ague, or taken away wyth age: whosoeuer therefore boasteth of force, is to too brastly, seeing hee is in that qualitie, not to bee compared wyth beastes, as the Lyon, ỹ Bull, the Elephant. It is vertue, yea, vertue, gentlemen, ỹ maketh gentlemen, ỹ maketh ỹ poore rich, ỹ base borne noble, the subiect a soueraigne, the deformed beautifull, the sicke whole, the weake strong, the most myserable most happy. There are two principall and peculier gyftes in the nature of man, knowledge, and reason, the one commaundeth, the other obeyeth: these thinges neyther the whirlinge wheele of Fortune can chaunge, neyther the deceitefull cauillinge of worldlinges seperate, neyther sicknesse abate, neither age abolish. It is onely knowledge which worne with yeares waxeth younge, and when all thinges are cutte awaye wyth the cycle of time, knowledge florisheth so highe that time cannot reach it, warre taketh all things with it euen as the whirlepoole, yet must it leaue learninge behinde it, wherefore it was wiselye aunswered in my opinion of Stilpo the Philosopher, for when Demetrius, wonne the Citie and made it euen to the grounde leauinge nothinge standing, hee demaunded of Stilpo whether hee had lost any thinge of his in this great spoyle: vnto whome he aunswered no verilye, for warre getteth no spoyle of vertue. Vnto ỹ like sence may the answere of Socrates be applyed, whē Gorgias asked him whether he deemed the Persian kinge happy or not, I knowe not sayd he how much vertue or discipline he hath, for happines doth not consist in ỹ gifts of fortune, but in grace of vertue. But as there is nothing more conuenient thē

enſtruction ſo; youth, ſo would I haue them nurtered in ſuch a place as is renowmed ſo; learning, voyde of co;rupte manners, vndefiled with vice, that ſæinge no vayne delightes they maye the mo;e eaſilye abſteyne from lycenſious deſires, they that ſtudye to pleaſe the multytude are ſure to diſpleaſe the wyſe, they that ſæme to flatter rude people wyth their rude pretences, leuell at great honoure, hauinge no ayme at honeſtie, when I was hære a ſtudent in Athens, it was thought a greate commendation fo; a younge ſcholler to make an Oration extempo;e, but certeinely in my iudgement it is vtterly to bæ condemned, fo; whatſoeuer is done raſhlye, is done alſo rawely, he that taketh vppon him to ſpeake wythout premedytation, knoweth, neyther howe to begynne, no; where to ende, but fallinge into a vayne of bablinge, vttereth thoſe thinges whiche wyth modeſtye hæ ſhoulde haue concealed, and fo;getteth thoſe thinges that be-fo;e hæ had conceyued. An Oration eyther penned, eyther premeditated, kæpeth it ſelfe within the bounds of Decorum, I haue read that Pericles bæinge at ſundry times called of the people to pleade, woulde alwayes aunſwere that hæ was not readye: euen after the ſame manner Demoſthenes bæing ſent fo; to declaime amyddeſt the multitude, ſtaide and ſayd I am not yet prouided.

And in his inuectiue agaynſt Mydas, he ſæmeth to prayſe the profitableneſſe of premeditation, I confeſſe ſayth hæ, ye Athenians, that I haue ſtudyed and conſidered dæpely wyth my ſelfe what to ſpeake, fo; I were a ſot if without due conſideration had of thoſe thinges that are to be ſpoken, I ſhoulde haue talked vnaduiſedly. But I ſpeake this not to this ende to condemne the exercyſe of the witte, but that I would not haue any younge ſcholler openly to exercyſe it,

but

but when he shall grow both in age and eloquence, in so much as he shall throughe great vse & good memorye be able aptly to conceiue & redely to vtter any thing thē this saying extempore bringeth an admiration & delight to the auditorye, and singuler prayse and commendacion to the Orator. For as he that hath long time ben fettered with chaynes beeing released halteth through the force of his former yrons, so he that hath bene vsed to a stricke kinde of pleading, when hee shall talke extempore will sauor of his former penning. But if any shal vse it as it wer a precept for youth to tattle extempore, he wil in time bring them to an immoderate kinde of humilitie. A certein painter brought to Appelles the counterfaite of a face in a table saying: loe Appelles I drew this euē now wherunto he replyed. If thou hadst ben silent I would haue iudged this picture to haue ben framed of ꝑ sodain. I maruel ꝑ in this time thou couldst not paynt many more of these. But retourne we again, as I woulde haue tragicall and stately stile shunned, so would I haue that abiect & base phrase eschued, for this swelling kinde of talke hath lyttle modestie, the other nothing moueth.

Besides this to haue the oration all one in euerye part, neither adorned with fine figures, neither sprinckled with choyse phrases, bringeth tediousnesse to the hearers, and argueth the speaker of lyttle learning and lesse eloquence. He shoulde more ouer talke of manye matters, not alwayes harpe vpon one string, he that alwayes singeth one note without deskant breedeth no delyght, he that alwayes playeth one part bringeth lothsomenesse to the eare. It is varietie that moueth the minde of all men, and one thing sayd twice (as we say commonly) deserueth a trudge. Homer woulde say that it loathed him to repeate any thing agayne though it were neuer so pleasaunt or profitable. Though the

Rose be swæte yet being tyed with the Violet the smel is more fragraunte, though meate nurrish, yet hauing good sauor it prouoketh the appetite. The fayrest nosegay is made of many flowers, the finest picture of sundry colours, ỳ wholesomest medicine of diuers hearbs: wherefore it behoueth youth with all industry to serch not onely the harde questions of the Philosophers, but also the fine cases of the Lawiers, not only the quirks and quillyties of the Logicians, but also to haue a sight in the numbers of the Arithmetricians, the Tryangles and Circles of the Geometricians, the Sphære and Globe of the Astrologians, the notes and crochets of the Musicians, ỳ odde conceits of the Poets, the simples of the Phisicions, and in all thinges, to the ende that when they shal be willed to talke of any of them, they may be ignoraunt in nothing. He ỳ hath a garden plot doth aswel sow the pothearb as the Margerom, as well the Lœke as the Lylye, as well the wholesome Isoppe, as the faire Carnation, the which he doth to the entent he may haue wholesome hearbes as well to nurrish his inwarde parts as swœte flowers to please his outwarde desire, aswell fruitefull plantes to refresh his sences, as fayre shewes to please his sighte. Euen so whosoeuer that hath a sharpe and capable witte, let him aswell giue his minde to sacred knowledge of diuinitie, as to the profounde studye of Philosophye, that by his witte he may not onely reape pleasure but profite, not onely contentacion in minde, but quyetnesse in conscience. I will proceede in the Education.

I woulde haue them first of all to follow Philosophie, as most auncient, yea most excellent, for as it is pleasaunt to passe thorow many fayre Cities, but most pleasaunt to dwell in the fayrest, euen so to reade many Historyes and artes pleasaunt but as it were to lodge with Philosophy most profitable.

It

It was prety ſayd of Bion the Philoſopher. Euen as when the woers coulde not haue the companye of Penelope they runne to hir handemaydes: ſo they that cannot attayne to the knowledge of Philoſophie, apply their mindes to things moſt vyle and contemptible. Wherefore we muſt prefer Philoſophie, as the onely Princeſſe of all Sciences, and other artes as wayting Maydes. For the curinge and kæpinge in temper of the bodye, man by his induſtrye hath founde two thinges, Phiſicke and Exerciſe, the one cureth ſickeneſſe, the other preſerueth the body in temper, but there is nothing that may heale diſeaſes, or cure the woundes of the minde but onely Philoſophy. By this ſhall wee learne what is honeſt what diſhoneſt, what is right what is wrong, and that I maye in one worde ſay what may be ſayd, what is to be knowen what is to be auoyded, what to be embraced, how we ought to obay our parents, reuerence our Elders, enterteyne ſtraungers, honour the Magiſtrates, loue our friendes, lyue with our wyues, vſe our ſeruaunts, how we ſhould worſhip God, be dutifull to our fathers, ſtande in awe of our ſuperiours, obay lawes, giue place to officers, how we may chuſe friendes, nurture our children, and that which is moſt noble how we ſhould neyther be too prowde in proſperitie, neyther penſiue in aduerſitie, neythr lyke beaſts ouercome with anger. And hære I cannot but lament Athens, which hauing ben alwaies ỹ nurſe of Philoſophers, doth now nurriſh only ỹ name of Philoſophy. For to ſpeake playnly of ỹ diſorder of Athens, who doth not ſæ it, and ſorrow at it? ſuch playing at dice, ſuch quaffing of drinke, ſuch dalyaunce with women, ſuch daunſing, that in my opinion ther is no quaffer in Flaunders ſo giuen to typplynge, no courtier in Italy ſo giuen to ryotte, no creature in the worlde ſo muſled as a ſtudent in Athens.

Such

Such a confusion of degrees, that the Scholler knoweth not his duetie to the Bachelor, nor the Bachelor to the Maister, nor the Maister to the Doctor. Such corruption of manners, contempt of Magistrates, such open sinnes, such priuie villanye, such quarrellynge in the streetes, such subtile practises in chambers, as maketh my heart to melt with sorrowe to thinke of it, and shoulde cause your mindes gentlemen to penitent to remember it.

Moreouer who doth know a scholler by his habite? Is there any hatte of so vnseemely a fashion, any dublette of so long a waste, any hose so short, any attire either so costly, or so courtly, eyther so straunge in making or so monstrous in wearing, that is not worne of a scholler? haue they not nowe in steede of blacke cloth blacke veluet, in steede of course sackecloth fine silke? Be they not more like courtiers thē schollers, more like stageplayers then students, more lyke ruffians of Naples then disputers in Athens? I woulde to God they did not imitate all other nations in the vice of ẏ minde as they doe in the attire of their body, for certeynelye as there is no nation whose fashion in apparel they do not vse, so is there no wickednesse publyshed in anye place, ẏ they do not practize. I thinke that in Sodom and Gomora, there was neuer more filthinesse, neuer more pryde in Rome, more poysoning in Italy, more lyinge in Crete, more priuie spoyling in Spayne, more Idolatry in Aegypt, then is at this day in Athens, neuer such sectes among the Heathens, such schismes amongst the Turkes, such mis beleefe among ẏ Infidells, as is now among Schollers. Be ther not many in Athens which thincke ther is no God? no redemption? no resurrection?

What shame is this gentlemen that a place so renowmed for good learning, should be so shamed for ill lyuinge? that where grace doth abounde, sinne shoulde

so

so superabound: ỳ wher ỳ greatest profession of knowledge is, ther should also be ỳ least practising of honestie. I haue read of many Vniuersities, as of Padua, in Italy, Paris in Fraunce, Wittenberge in Germanie, in England of Oxford & Cambridge, which if they were halfe so ill as Athens they were to to bad, & as I haue heard as they bee, they be starke nought.

But I can speake the lesse against them, for that I was neuer in them, yet can I not chuse but be agrieued, that by report I am enforced rather to accuse them of vanitie then excuse them any way. Ah gentlemẽ what is to be looked for, nay what is not to be feared, when the temple of Vesta where virgins should liue is lyke the stewes, fraight with strompets, when ỳ Alter where nothinge but sanctitie and holynesse shoulde be vsed, is polluted with vncleanenesse, when the Vniuersities, of christendome which should be the eies, the lights, the leauen, the salt, the seasoning of the world, are dimmed with blinde concupiscence, put out with pride and haue lost their sauour with impietie?

Is it not become a bye word amongst the common people, that they had rather send their children to the carte, then to the Vniuersitie, being induced to to saye, for the abuse that raigneth in the Vniuersities, who sending their sonnes to attayne knowledge, finde them little better learned, but a great deale worse lyned then when they went, and not onely vnthriftes of their money, but also banckeroutes of good manners: was not this the cause that caused a simple woman in Greece to exclaime against Athens, saying.

The Maister and the Scholler, the Tutor and the Pupill bee both agrœde, for the one careth not howe lyttle paine hee taketh for his moneye, the other howe little learning. I perceyue that in Athens there bee no chaungelinges: When of olde it was sayde to

a Lacedemonian that all ꝯ Grecians knew honestly, but not one practised it. When Panathænea were celebrated at Athens, an olde man going to take a place was mockingly reiected, at the last comming among the Lacedemonians all the youth gaue him place, which ꝯ Athenians liked well off, then one of the Sparthans cryed out: Verily ꝯ Athenians know what should be done, but they neuer doe it.

When one of the Lacedemonians had bene for a certeine time in Athens seeing nothinge but dauncing, dicinge, banquetinge, surfeytinge, and licencious behauiour, retourninge home hee was asked howe all things stode in Athens, to whome hee aunswered, all thinges are honest there, meaning that the Athenians accompted all thinges good, and nothing bad. Howe such abuses should or might be redressed in al Vniuersities, especially in Athens, if I were of authoritie to commaunde, it should be seene, or of credite to perswade those that haue the dealinges wyth them, it should sone be shewne.

And vntill I see better reformation in Athens, my younge Ephæbus, shall not be nurtured in Athens. I haue spoken all this that you gentlemen might see how ꝯ Philo in Athens practise nothing lesse then Philosophy, what scholler is hee that is so zealous at his booke as Chrisippus, who, had not his maide Melissa thrust meate into his mouth hadde perished with famine beeinge, allwaye studying? Who so watchfull as Aristotle, who going to bedde woulde haue a ball of brasse in his hande, that if hee shoulde bee taken in a slomber, it might fall and awake hym? No, no, the tymes are chaunged as Ouid sayeth, and wee are chaunged in the times, let vs endeuour euerye one to amende one, and wee shall all sone bee amended, let vs giue no occasion of reproche, and wee shall

more

more easily beare the burden of false reportes, and as wée sée by learninge what wée shoulde doe, so let vs doe as wée learne, then shall Athens florishe, then shall the studentes bée had in greate reputation, then shall learning haue his hyre, and euerye good scholler his hope. But retourne wée once agayne to Philo. There is amongst men a trifolde kinde of lyfe, Actiue which is about ciuill function and administration of the common weale. Speculatiue, which is in continuall meditation and studye. The thirde a lyfe ledde, moste commonlye a lewde lyfe, an idle and vaine lyfe, the lyfe that the Epicures accompte their whole felicitie, a voluptuous lyfe replenished wyth all kinde of vanitie, if this Actiue lyfe be wythout Philosophy it is an idle lyfe, or at the least a life euil imployed which is worse: if the contemplatiue life bée seperated from the Actiue it is most vnprofitable. I woulde therefore haue my youth, so to bestowe his studye, as hée may both bée exercised in the common weale, to common profite, and well imployed priuately for hys owne perfection, so as by his studye the rule hée shall beare maye bée directed, and by his gouernment his studye maye bée increased, in this manner dyd Pericles deale in ciuill affayres, after this sort dyd Architas Tarentine, Dion the Syracusian, the Thebane Epiminides gouerne their cities: For ẏ exercise of the bodye it is necessary also somewhat bée added, that is that the childe shoulde be at such times, permitted to recreate himselfe, when his minde is ouercome wyth studie, least dullinge himselfe wyth ouermuche industry bée become vnfit afterwarde to conceiue readyly, besides this it will cause an apte composition and that naturall strength ẏ it before retayned. A good composition of the body laieth a good foundation of olde age, for as in the fayre Sommer we prepare all thinges

necessary for the cold Winter, so good manners in youth and lawfull exercises be as it were victuals and nourishmentes for age, yet are their labours and pastimes so to bee tempered that they weaken not their bodyes more by playe, then otherwyse they shoulde haue done by studye, and so to be vsed that they addict not themselues more to the exercise of the limmes then the following of learning, the greatest enemies to discipline as Plato recompteth, are labours & slœpe. It is also requisite that hœ bœ expert in marciall assayres, in shooting, in darting, that he hawke and hunt, for his honest pastime and recreation, and if after these pastimes hœ shall fœme secure, nothinge regardinge his bookes, I would not haue him, scourged w̄ stripes, but threatned with words, not dulled with blowes, like seruaunts the which the more they are beaten the better they beare it, and the lesse they care for it, for children of good disposition are either incited by praise to goe forwarde, or shamed by dispraise to commit the like offence: those of obstinate & blockish behauiour, are neither with words to be perswaded, neither with stripes to be corrected. They must now be taũted with sharp rebukes, straight wayes admonished with faire wordes, nowe threatned a paiment, by and by promised a reward, & dealt withall as nurses doe with the babes, whom after they haue made to cry, they profer the teate, but diligẽt hœde must be taken ỹ he be not praised aboue measure, least standing to much in his owne conceite, he become also obstinate in his owne opinions. I haue knowen many fathers whose great loue towards their sonnes hath bene the cause in time that they loued them not, for when they sœ a sharpe witte in their sonne to conceiue for the desire they haue that hœ shoulde out rume his fellowes, they loaden him with continuall exercise, which is the onely cause that hœ sincketh vnder his burden,

and

and giueth ouer in the playne fielde. Plants are nurrished with lyttle rayne, yet drowned with much, euen so the minde with indifferent labour wareth more perfect, with much studie it is made fruteleſſe. We muſt conſider that all our lyfe is deuided into remiſſion and ſtadye.

As there is watchinge, ſo is there ſleepe, as there is warre, ſo is there peace, as there is Winter, ſo is there Sommer, as there be many working dayes, ſo is there alſo many holydayes, & if I may ſpeake all in one worde, eaſe is the ſauce of labour, which is playnely to be ſeene not onely in lyuing thinges, but alſo in things without lyfe: We vnbende the bowe that wee maye the better bende him, wee vnlooſe the harpe that we may the ſooner tune him, the body is kept in health aſwell with faſting as eating, the minde healed with eaſe aſwell as with labour, thoſe parents are in minde to be miſlyked which committe the whole care of their childe to the cuſtody of a hirelyng, neyther aſkinge neither knowing how their children profite in lerning. For if the father were deſirous to examine his ſonne in that which he hath learned, the mayſter woulde bee more carefull what he did teach. But ſeinge the father careleſſe what they learne, he is alſo ſecure what he teacheth, that notable ſaying of ỹ Horſekeeper maye heere be applyed which ſayde, nothinge did ſo fatte the horſe as the eye of the King. Moreouer I woulde haue the memorye of children continually to be exerciſed, which is the greateſt furtheraunce to learninge that can be.

For this cauſe they fayned in their olde fables memory to be the mother of perfection. Children are to be chaſtiſed if they ſhal vſe any filthy or vnſeemly talke, for as Democrates ſayth, the worde is the ſhadowe of the worke: they muſt be courteous in their behauiour,

lowely in their speach, not disdayning their cockmates or refrayning their company: they must not lyue wantonly, neyther speake impudently, neyther angry without cause, neyther quarrellous without choler. A young man being peruerse in nature, & proude in words and manners, gaue Socrates a spurne, who being moued by his fellowes to giue him an other: If sayd Socrates an Asse had kicked me, woulde you also haue me to kicke him againe, the greatest wisedome in Socrates in compressing his anger is worthy great commendacion. Architas Tarentine retourning from warre and finding his grounde ouergrowen with weedes and tourned vp with Powles, sent for his Farmour vnto whome he sayde: If I were not angrye I woulde make thee repent thy ill husbandry. Plato hauing a seruaunt whose blisse was in fillyng of his belly, seinge him on a time idle and vnhonest in behauiour, sayd out of my sighte, for I am incensed with anger.

Althoughe these ensamples be harde to imitate, yet shoulde euery man do his endeuour to represse that hot and heady humor which he is by nature subiecte vnto. To be silent and discrete in companye, thoughe manye thinke it a thing of no great wayghte or importaunce, yet is it most requisite for a young man and most necessary for my Ephæbus. It neuer hath bene hurtefull to any to holde his peace, to speake, damage to manye, what so is kept in silẽce is husht, but whatsoeuer is babbled out cannot agayne be recalled. We maye see the cunning and curious worke of Nature, which hath barred and hedged nothing in so stronglye, as the tongue, with two rowes of teeth, therewith two lyppes, besides she hath placed it farre from the hearte, that it shoulde not vtter that which the hearte had conceiued, this also shoulde cause vs to be silente, seinge those that vse much talke though they speake truely are neuer beleeued.

ued. Wyne therefore is to be refrayned which is termed to be the glasse of the minde, and it is an olde Prouerbe: Whatsoeuer is in the heart of the sober man, is in the mouth of the drunckarde. Bias holding his tongue at a feast, was tearmed there of a tatler to bee a fole, who sayde, is there any wise man that can holde his tongue amidst the wine? vnto whome Bias aunswered, there is no fole that can.

A certeyne gentleman heere in Athens, inuited the Kings Legates to a costly and sumptuous feast, where also he assembled many Philosophers, and talking of diuers matters both of the common weale and learning, onely Zeno sayd nothing. Then the ambassadors said, what shall wee shewe of thee O Zeno to the king. Nothing aunswered hee, but that there is an olde man in Athens that amiddest the pottes coulde holde his peace. Anacharsis suppinge with Solon, was founde a sleepe, hauing his right hande before his mouth, his lefte vpon his priuities, wherby was noted that the tongue should be rayned with the strongest bridle. Zeno bicause hee woulde not be enforced to reueale any thinge agaynst his will by torments, bitte of his tongue and spit it in the face of the Tyraunt.

Nowe when children shall by wisedome and vse refrayne from ouer much tatlyng, lette them also be admonished that when they shall speake, they speake nothing but truth, to lye is a vyce most detestable, not to be suffered in a slaue, much lesse in a sonne. But the greatest thinge is yet behinde, whether that those are to bee admitted as cockemates with children which loue them entirely, or whether they bee to bee banished from them.

When as I see manye fathers more cruell to their children then carefull of them, which thincke it not necessarye to haue those about them, that most tender

them,

them, then I am halfe as it were in a doubte to giue counsell. But when I call to my remembraunce Socrates, Plato, Xenophon, Eschines, Sxbetes, and all those that so much commende the loue of men, which haue also brought vpp many to great rule, reason and pietie, then I am encouraged to imitate those whose excellencie doth warrant my precepts to be perfect. If any shall loue the childe for his comely countenaunce, him woulde I haue to be banished as a most daungerous and infectious beast, if hee shall loue him for his fathers sake, or for his own good qualyties, him would I haue to be with him alwayes as superuisour of hys manners: such hath it bene in times past the loue of one Athenian to the other, and of one Lacedemonian to the other.

But hauing sayde almost sufficient for the education of a childe, I will speake two woords, how he should be trayned when he groweth in yeares. I can not but mislyke the nature of diuers parentes which appoynte ouerseers and tutours for their children in their tender age, and suffer them when they come to be young men, to haue the bridle in theire owne hande, knowing not that age requireth rather a harde snaffle then a pleasant bit, and is sooner allured to wickednesse then childehood. Who knoweth not the escapes of children, as they are small so they are soone amended: eyther with threates they ar to be remedied or with faire promisses to be rewarded. But the sinnes and faults of young men are almost or altogether intollerable, which giue themselues to be delycate in their dyet, prodigall in their expence, vsing dicing, daunsing, dronkennesse, deflowring of virgins, abusing wyues, committing adulteries, and accounting all things honest that are most detestable. Here therefore must be vsed a due regarde that theire lust may be repressed, their ryot abated, their courage

cooled,

cooled, for hard it is to sée a young man to bée maister of himselfe which yeldeth himselfe as it were a bonde slaue, to fonde and ouerlashinge affections. Wise parentes ought to take good héede, especially at this time, ỹ they frame their sonnes to modestie, eyther by threats or by rewardes, either by faire promises or seuere practises, eyther shewinge the miseries of those that haue ben ouercome with wildenesse, or the happinesse of thē that haue contained themselues wythin the bandes of reason: these two are as it were the ensignes of vertue, the hope of honour, the feare of punishment. But chiefly parents must cause their youths to abandon the societie of those which are noted of euill liuing & lewde behauiour, which Pithagoras séemed somewhat obscurely to note in these his sayinges.

First, that one should abstaine from the tast of those thinges that haue blacke tayles. That is, we must not vse the companye of those whose corrupt manners dó as it were make their lyfe blacke. Not to goe aboue the ballaunce, that is, to reuerence Iustice, neyther for *feare or flattery to leane* to any one partially, not to lye in idlenesse, that is, that sloth shoulde bée abhorred: That wée should not shake euery man by the hande: That is, wée should not contract friendshippe wyth all: Not to weare a straite ringe: That is that we should leade our life so as wée néede not to fetter it wyth cheynes: Not to bring fire to a slaughter: That is, wée must not prouoke anye that is furious wyth wordes: Not to eate our heartes: That is, that wée shoulde not vexe our selues wyth thoughtes, consume our bodyes with sighes, wyth sobbes, or with care to pine our carcasses: To abstaine from beanes, that is, not to meddle in ciuill affayres or businesse of the common weale, for in the olde times the election of magistrates was made by the pullinge of beanes: Not

to put our meate in Scapio. That is wee shoulde not speake of manners or vertue, to those whose mindes are infected with vice. Not to retire when wee are come to the ende of our race. That is, when wee are at the poynte of deathe, wee shoulde not be oppressed wyth griefe, but willingly yelde to nature. But I will retourne to my former precepte, that is, that younge men shoulde bee kept from the company of those that are wicked, especially from the sight of the flatterer. For I say now as I haue oftentimes before sayde, that there is no kinde of beast so noysome as the flatterer, nothing that will soner consume bothe the sonne and the Father and all honest friendes. When the Father exhorteth the sonne to sobrietye, the flatterer prouoketh hym to wine, when the Father weaneth them to continencie, the flatterer alloreth them to lust, when the Father admonisheth them to thrifte, the flatterer baleth them to prodigalitye, when the Father encourageth them to labour, the flatterer layeth a cusshion vnder his elobowe to slæpe, biddinge them to eate, drincke, and bee merry, for that the lyfe of man is soone gone, and but as a short shadowe, and seinge that wee haue but a whyle to lyue, who woulde lyue lyke a seruaunt? they saye that nowe their Fathers bee olde and doate through age lyke Saturnus.

Hereof it cõmeth ỹ young men giuing not onely attentiue eare but redy eoyne to flatterers fall into such myssortune, hereof it proceedeth that they haunt the stewes, marry before they be wyse, and dye before they thrine. These be the beasts which liue by ỹ trenchers of younge gentlemen, & consume the treasures of their reuenewes, these be they that sothe younge youthes in their owne sayinges, that vpholde them in all theyr doinges with a yea, or nay, these be they that are at e-

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uery becke, at euery nod, frœmen by fortune, slaues by frœ wil. Wherfore if there be any fathers that would haue his children nurtured and brought vp in honestye, let him expell these Panthers, whiche haue a swœte smell but a deuouringe minde: yet would I not haue parentes altogether precise, or to seuere in correction, but let them wyth mildenesse forgyue light offences, and remember that they themselues haue bene younge, as the Phisition by minglinge bitter poysons with swœte liquor, bringeth healthe to the body, so the Father with sharpe rebukes seasoned with louing lookes, causeth a redresse and amendement in his childe. But if the Father be throughly angry vpon good occasion, let him not continue his rage, for I had rather he should be sone angry then harde to be pleased, for when the sonne shall perceiue that the Father hathe conceyued rather a hate then a heate againste him, he becommeth desperate, neyther regarding his fathers ire, neither his owne duetie. Some light faults let them dissemble as though they knewe them not, & seing them let them not seme to se them, & hearing them let them not seme to heare. We can easily forget the offences of our friendes be they neuer so great, and shall wee not forgyue the escapes of our children be they neuer so small? We beare oftentimes with our seruaunts and shall we not somtimes with our sonnes: the fairest Jennet is ruled as well with the wand as with the spurre, the wildest childe is allone corrected with a word as wt a weapon. If thy sonne be so stubborne obstinately to rebel againste thee, or so wilful to perseuer in his wickednes ỳ neither for feare of punishmẽt, neither for hope of reward, he is any way to be reclaimed, then seke out some marriage fit for his degree which is ỳ sureste bond of youth, & the strõgest chain to fetter affections ỳ can be found. Yet let his wife be such a one as is neither much

more noble in birth, or farre more richer in goodes, but according to the wyse saying: chuse one euery way, as neere as may bee equall in both: for they that doe desire greate dowries doe rather marrye themselues to the wealth, then to their wife. But to retourne to the matter, it is most requisite, that Fathers both by their discreet counsaile, and also their honest conuersation, bee an ensample of imitation to their children, that hee seeinge in their parentes as it were in a glasse the perfection of manners, they maye bee encouraged by their vpright liuinge, to practise the lyke pietie: for if a Father rebuke his childe of swearinge, and hee himselfe a blasphemor, doth he not see, that in detecting his sonnes vice, he also noteth his owne. If the father counsayle the sonne to refraine wine, as most vnholesome, and drincke himselfe immoderately, doth hee not as well reproue his owne folly, as rebuke hys sonnes: Age alway ought to bee a myrror for youth, for where olde age is impudent there certeinly youth must needs bee shameleste, where the aged haue no respect of their honorable and graye haires, there the younge gallauntes haue little regarde of their honest behauiour, & in one word to conclude al, wher age is past grauitie, there youth is past grace. The sum of all wherewith I would haue my Ephæbus endued, & how I would haue him instructed, shall briefly appeare in this following. First, that he be of honest parents, nursed of his mother, brought vp in such a place as is incorrupt both for ŷ aire & manners, wyth such a person as is vndefiled of great zeale, of profounde knowledge, of absolute perfection, that hee instructed in Philosophy, whereby hee may attayne learninge, and haue in all sciences a smeake, whereby he maye readily dispute of any thing. That his body be kept in his pure strength by honest exercise, hys witte and memory, by diligent study.

That

That he abandon all allurements of vice, and continually enclyne to vertue, which if it shall as it may come to passe, then doe I hope that if euer Platoes common weale shall flourish, that my Ephœbus, shall be a Citizen, that if Aristotle fined any happye man it will bée my childe, if Tullye confesse anye to bee an absolute Orator, it will be my young youth. I am hære therefore gentlemen to exhort you, that with all industry you apply your mindes to the studie of Philosophye, that as you professe your selues students, so you maye bæ students, that as you disdayne not the name of a scholler, so you wil not be found voyde of the duetie of schollers, let not your minds be carried away with vayn delyghts, as with trauayling into far and straunge countryes, where you shal sée more wickednesse, then learne vertue and witte. Neyther with costlye attire of the new cutte, the Dutch hatte, the French hose, the Spanish rapier, the Italian hilte, and I know not what. Cast not your eyes on the beautie of woemen, leaste ye cast away your heartes with folly, let not that fonde loue, wherewith youthe fatteth himselfe as fatte as a sowle, infect you, for as a sinew bæing cut though it be healed there will allwayes remayne a scarre, or as fine lynnen stayned with blacke incke, though it be washed neuer so often, will haue an yron mowle, so ẏ minde once mangled or maymed with loue, though it be neuer so well cured with reason, or coled by wisedome, yet there will appeare a scar by ẏ which one may gesse the minde hath bene pierced, and a blemish whereby one maye iudge the hearte bathe bene stayned.

Refrayne from dycing which was the onely cause that Pyreus was striken to the hearte, and from daunsing which was the meanes ẏ lost Iohn Baptists head. I am not hee that will disallow honest recreation although I detest the abuses, I speake boldely vnto you

because

bicause I my selfe know you: what Athens hath bene, what Athens is, what Athens shalbe I can gesse. Let not euery Inne and Alehouse in Athens be as it were your chamber, frequent not those ordinarie tables wher eyther for the desire of delycate cates, or the mætinge of youthefull companions, yee both spende your money vaynely and your time idly. Imitate him in lyfe whom ye honour for his learning, Aristotle, who was neuer sæne in the company of those that welly bestowed their time.

There is nothing more swifter then time, nothinge more swæter, we haue not as Seneca sayth lyttle tyme to lyue, but wæ læse much, neyther haue wæ a shorte lyfe by Nature, but we make it shorter by naughtines, our lyfe is long if we know how to vse it. Followe Appelles that cunning and wise Painter, which would lette no day passe ouer his heade without a lyne, without some labour. It was pretely sayde of Hesiodas, lette vs indeauour by reason to excell beastes, sæinge beastes by nature excell men, although strickely taken it be not so, for that man is endewed with a soule, yet taken touching their perfection of sences in their kinde it is most certeine. Doth not the Lyon for strengthe, the Turtle for loue, the Ante for labour excell man? Doth not the Eagle sæ clærer, the Vulter smell better, the Mowle heare lyghtlyer? lette vs therefore endeuour to excell in vertue sæing in qualyties of the body we are inferiour to beastes. And hære I am most earnestly to exhort you to modestie in your behauiour, to duetie to your elders, to dilygence in your studyes. I was of late in Italy, where mine eares gloed, and my hearte was gauled to heare the abuses that reygne in Athens: I can not tell whether those things sprange by the lewde and lying lyppes of the ignorannt, which are alwayes enemyes to learning, or by the reportes of

such

ſuch as ſaw them, and ſorrowed at them. It was openly reported of an olde man in Naples that there was more lyghtnes in Athens, then in all Italy, more wanton youths of ſchollers, then in al Europe beſides, more Papiſtes, more Atheiſts, more ſectes, more ſchiſmes, then in all the Monarchies of the world, which things although I thinke they be not true, yet can I not but lament that they ſhoulde be deemed to bee true, and I feare me they be not altogether falſe, there can no greate ſmoke aryſe but there muſt be ſome fire, no great reporte without great ſuſpition. Frame therefore your liues to ſuch integretie, your ſtudies to the attayning of ſuch perfection, that neyther the mighte of the ſtrong, neyther the mallyce of the weake, neyther the ſwifte reportes of the ignorannte be able to ſpotte you with diſhoneſtie or note you of vngodlyneſſe. The greateſt harme that you can doe vnto the enuious, is to doe well, the greateſt corſiue that you can giue vnto the ignorannt, is to proſper in knowledge, the greateſt comforte that you can beſtowe on your parents is to lyue well, and learne well, the greateſt commoditie that you can yelde vnto your countrey, is with wiſedome to beſtow that talente, that by grace was giuen you.

And heere I cannot chuſe but giue you that counſell, that an olde man in Naples gaue me moſt wiſelye, althoughe I hadde then neyther grace to followe it, neyther will to giue care to it, deſtringe you not to reiecte it becauſe I dyd once diſpiſe it, It is this as I can remember worde for worde.

Deſcende into your owne conſcyences, conſider with your ſelues the greate difference betweene ſtaringe and ſtarke blynde, witte and wiſedome, loue and luſt, bee merrye but with modeſtie, bee ſober

but

but not too sullen, be valyaunte but not too venterous, lette your attire be comely but not too costly, your dyet wholesome, but not excessiue, vse pastime as the worde importeth, to passe the time in honeste recreation. Mistrust no man without cause, neyther be ye credulous without proofe, be not lyght to follow euery mans opinion, neither obstinate to stande in your owne conceits, serue God, feare God, loue God, & God wil blesse you, as eyther your heartes can wish, or your friendes desire. This was his graue and godly aduise whose councell I woulde haue you all to follow, frequent lectures, vse disputations openly, neclecte not your priuate studyes, let not degrees be guen for loue, but for learning, not for mony but for knowledge, and bicause you shall bee the better encouraged to follow my counsell, I will bee as it were an example my selfe, desiring you all to imitate me.

Euphues hauing ended his discourse, & finished those preceptes which he thought necessary for the instructing of youthe, gaue his minde to the continuall studye of Philosophie, insomuch as he became publyque Reader in the Vniuersitie, with such commendacion as neuer any before him, in the which he continued for the space of tenne yeares, onely searching out the secrets of Nature & the hidden misteries of Philosophy, & hauing collected into three volumes his lectures, thought for the profite of young schollers to sette them forth in print, which if hee had done, I would also in this his Motomie haue inserted, but hee altering his determination, fell into this discourse with himselfe.

Why Euphues art thou so addicted to the studye of the Heathen? that thou hast forgotten thy God in Heauen? shal thy witte be rather employed to the attaining of humayne wisedome then deuine knowledge? Is Aristotle more deare to thee with his bookes? then Christ

with

with his blonde? What comfort canſt thou finde in Philoſophy for thy guiltie conſcience, what hope of the reſurrection, what gladde tidinges of the Goſpell? Conſider with thy ſelfe that thou art a gentlemen, yea, and a Gentile, and if thou neglect thy calling thou art worſe then a Iewe. Moſt miſerable is the eſtate of thoſe gentlemen which thincke it a blemiſhe to their anceſtors, and a blot to their owne gentrie to reade or practize diuinitie. They thincke it nowe ſufficient for their felicitie to ryde well vppon a greate horſe, to hawke, to hunt, to haue a ſmacke in Philoſophye, neyther thincking of the beginninge of wiſedome, neyther the ende which is Chriſte: onely they accompte diuinitie moſt contemptible, which is and ought to be moſt notable. Without this there is no Lawyer bee he neuer ſo eloquent, no Phiſition bee he neuer ſo excellent, no Philoſopher be hee neuer ſo learned, no King no Keyſer, be he neuer ſo royal in birth, ſo politique in peace, ſo expert in war, ſo valiaunt in proweſſe, but he is to bee deteſted, and abhorred. Farewell therefore the fine and filed praſes of Cicero, the pleaſaunt Eligues of Ouid, the depth and profound knowledge of Ariſtotle. Farewell Rhetoricke, farewell Philoſophie, farewell all learninge which is not ſpronge from the bowels of the holy Bible.

In this learning ſhal we finde milke for the weake, and marrowe for the ſtronge, in this ſhall wee ſee how the ignoraunt may be inſtructed, the obſtinate confuted, the penitent comforted, the wicked puniſhed, & godly preſerued. Oh I would gentlemen would ſometimes ſequeſter themſelues from their own delights, & employ their wits in ſearching theſe heauenly and diuine miſteries. It is common, yea, and lamentable to ſee that if a younge youth, haue the giftes of Nature, as a ſharpe witte or of Fortune, as ſufficient wealthe to

mainteine them gallauntly, hæ employeth the one in the vaine inuentions of loue, the other in ỹ vile bꝛauery of pꝛide, the one in the passions of hys mynde and pꝛayses of his Ladye, the other in furnishynge of his bodye and furtheringe of his lust, hæreof it commeth that such vayne ditties, such idle sonnets, suche inticinge songes, are setto fꝛth to the gaze of the woꝛlde and griefe of the godlye. I my selfe knowe none so ill as my selfe, who in tymes past haue bene so superstitiously addicted, that I thought no heauen to the Paradise of loue, no Angell to hæ compared to my Ladye, but as repentaunce hath caused mæ to leaue and loath such vayne delightes, so wisedome hath opened vnto me the perfect gate to eternall lyfe.

Besides this, I my selfe haue thought that in diuinitie there coulde hæ no eloquence, which I myght imitate, no pleasaunt inuention whiche I might followe, no delicate phꝛase, that myght delyght mæ, but nowe I sæ that in the sacred knowledge of Gods wyll, the onely eloquence, the true and perfect phꝛase, the testimony of saluation doth abide, and sæing without this, all learninge is ignoꝛaunce, all wysdome moꝛe folly, and wytte playne bluntnesse, all Iustice iniquytie, all eloquence barbarisme, all beautie defoꝛmytye. I wyll spend all the remainder of my lyfe, in studying the olde testament, wherein is pꝛefigured the comming of my sauiour, and the newe testament, wherein my Chꝛist doth suffer foꝛ my sinnes, and is crucified foꝛ my redemption, whose bitter agonies shoulde cast euery good Chꝛistian into a shiueringe ague, to remember his anguishe, whose sweatinge of water and bloud should cause euery deuoute and zealous Catholique, to shedde teares of repentaunce in remembꝛaunce of his toꝛmentes.

Euphues

Euphues, hauing discoursed this wyth himselfe, dyd immediatly abandon all lyght companye, all the dysputations in schooles, all Philosophy, and gaue hymselfe to the touchstone of holinesse in diuinitie, accomptinge all other thinges as most vyle and contemptible.

¶ Euphues to the Gentlemen scholers in Athens.

The Marchãt that trauaileth for gaine, the husbandman ẏ toyleth for encrese, the Lawyer that pleadeth for golde, the craftes man that seeketh to liue by his labour, all these after they haue fatted themselues with sufficient, either take their ease or lesse paine thẽ they were accustomed. Hippomanes ceased to runne when he had gotten the goale, Hercules to labour, when he had obtained the victorie, Mercurie to pipe when he had cast Argus in a slumber. Euery action hath his ende, and then wee leaue to sweate when wee haue founde the swẽte. The Ant though shee toyle in Sommer, yet in Winter she leaueth to trauayle. The Bee though she delight to sucke the fayre flower, yet is she at laste cloyed wyth honny. The Spider that weaueth the finest threede ceaseth at the last, when she hath finished hir web. But in the action and study of the minde (gentlemen) it is farre otherwise, for he that tasteth the swẽte of learninge endureth all the sower of labour. He that seeketh ẏ depth of knowledge is as it were in a Laborinth, in which the farther he goeth, the farther he is from the end: or like the bird in the limebush which the more she striueth to get out, ẏ faster she sticketh in. And certeinly it may be said of learning, as it was fained of Nectar ẏ

drinck of the Gods the which the more it was dronck, the more it would ouerflow the brimme of the cup, neither is it farre vnlike the stone that groweth in the riuer of Caria, the whiche the more it is rutte, the more it encreaseth. And it fareth with him that followeth it as with him that hath the dropsie, who the more he drinketh the more he thirsteth. Therefore in my minde the student is at lesse ease then the Ore that draweth, or the Asse that carrieth his burthen, who neither at the bord when others eate is voide of labour, neither in his bed when others sleepe is without meditation. But as in manuary craftes though they be all good, yet that is accompted most noble, that is most necessary, so in the actions and studies of the minde although they be all worthy, yet that deserueth greatest praise which bringeth greatest profit. And so we commonly do make best accompt of that which doth vs most good. We esteeme better of the Phisition that ministreth the potion, then of the Apoticarie that selleth the drugges.

Howe much more ought we with all diligence, studye, and industry, spende our short pilgrimage in the seeking out of our saluation. Vaine is Philosophye, vaine is Phisicke, vaine is Law, vaine is all Learning wythout the tast of diuine knowledge. I was determined to write notes of Philosophy, which had bene to feede you fat wyth follye, yet that I might seeme neyther idle, neyther you euill imployed, I haue heere set downe a briefe discourse which of late I haue had wyth an hereticke which kept me from idlenesse, and maye if you reade it deterre you from hereſie. It was wyth an Atheyst, a man in opinion monstrous, yet tractable to be perswaded. By thys shall you see the absurde dotage of hym that thincketh there is no God, or an vnsufficient God, yet heere shall you finde the summe of faith, which iustifyeth onely in Christ,

the

the weakenesse of the law, the strengthe of the Gospell, and the knowledge of Gods will. Where shall ye finde hope if ye be in dispaire, comfort if ye be distressed, if ye thirst drincke, meate if ye hunger, if ye feare Moses who sayth, without you fulfill the law you shall perish. Beholde Christ which sayth, I haue ouercommen the lawe. And that in these desperate dayes wherein so many sectes are sowen, and in the wayning of the world, wherein so many false Christes are come, you mighte haue a certeyntie of your saluation, I meane to sette downe the towchestone whereunto euerye one oughte to trust, and by the which euerye one shoulde try himselfe, which if you followe, I doubte not but that as you haue proued learned Philosophers, you will also proxde excellent diuines, which God graunt.

¶EVPHVES AND ATHEOS.

ATheos. I am gladde Euphues that I haue founde thee at leasure, partly that we might be merry, and partly that I mighte bee perswaded in a thinge that much troubleth my conscience. It is concerning God. There bee manye that are of this minde, that there is a God whom they tearme the creator of all things, a God whom they call the sonne the redeemer of the worlde, a God whome they name the holy Ghost, the worker of all thinges, the comforter, the spirite, and yet are they of this opinion also, that they be but one God, coequall in power, coeternal, incomprehensible, & yet a Trinitie in person. I for my parte although I am not so credulous to beleeue their curious opinions, yet am I desirous to heare the reasons that should driue them into such fonde and

frentickе imaginations. For as I knowe nothing to be so absurde which some of the Philosophers haue not defended, so thinke I nothing so erronious which some of our Catholickes haue not maynteyned. If there were, as diuers dreame, a God that would reuenge the oppression of the widdowes and fatherlesse, that would rewarde the zeale of the mercifull, pittie the poore and pardon the penitent, then woulde the people eyther stande in greater awe, or owe more loue towards their God.

I remember Tullye disputinge of the nature of Gods, bringeth Dionisius as a scoffer of such vayne and deuised Deities, who seinge Aesculapius with a longe beарde of golde, and Apollo his father beardelesse, played the Barbar and shaued it from him, saying, it was not decent that the sonne shoulde haue a beарde and the father none. Seing also Iupiter with an ornament of golde take it from him iesting thus, In Summer this aray is to heauie, in Winter to colde, heere I leaue one of wollen, both warmer for the colde and lyghter for the heat. He comming also into ỳ Temple wher certeyne of the gods with golden giftes stretched out their handes, take them all away saying, Who will bee so madde as to refuse thinges so gentlye offered.

Dost thou not see Euphues what small accompt hee made of their gods, for at ỳ last sayling into his countrey with a prosperous winde, he laughing sayde, loe see you not my Paysters, how well the Gods rewarde our Sacriledge. I coulde rehearse infinite opinions of excellent men who in this poynte holde on my side, but especiallye Protagoras. And in my iudgement if there be any God, it is the worlde wherein we lyue, that is the onely God, what can we beholde more noble then the worlde, more faire, more beautifull, more glorious?

glorious? what more maiesticall to the sight, or more constant in substance? But this by the way Euphues, I haue greter & more forcible arguments to confirme my opinion, & to confute the errors of those that imagine that there is a God. But first I woulde gladly heare thee shape an aunswere to that which I haue sayde, for well I knowe that thou arte not onely one of those which beleeue that ther is a god, but of them also which are so precise in honouring him, that they be scarce wise in helping themselues.

Euphues. If my hope (Atheos) were not better to conuerte thee, then my happe was heere to conferre with thee, my hearte woulde breake for griefe, which beginneth freshly to bleede for sorrowe, thou hast stroken me into such a shiuering and colde terror at the rehearsing of this thy monstrous opinion, that I looke euery minute when the grounde shoulde open to swallowe thee vpp, and that God which thou knowest not shoulde with thunder from Heauen strike thee to Hell. Was there euer Barbarian so senceleſſe, euer miscreaunt so barbarous, that did not acknowledge a lyuinge and euerlasting Iehouah? I cannot but tremble at the remembraunce of his maiestie, and dost thou make it a mockerie?

O iniquitie of times, O corruption of maners, O blasphemie against the heauens. The Heathen man sayth, yea that Tullye whome thou thy selfe alleadgest, that there is no nation so barbarous, no kinde of people so sauage in whom resteth not this perswasion that there is a God, and euen they that in other partes of theire lyfe seeme very lyttle to differ from brute beastes, doe continually keepe a certeyne seede of Religion, so throughlye hath this common principle possessed all mens mindes, and so faste it sticketh in all mens bowells.

Yea

Yea Idolatrye it selfe is sufficient proofe of this perswasion for we see how willyngly man abaseth himselfe to honour other creatures, to doe homage to stockes, to goe on pilgrimage to images, if therefore man rather then he woulde haue no God doe worship a stone, how much more art thou duller then a stone which goest against the opinion of all men.

Plato a Philosopher woulde often say, there is one whome we may call God omnipotent, glorious, immortall, vnto whose similytude we that crepe here on the earthe haue our soules framed. What can be sayde more of a Heathen, yea, what more of a Christian? Aristotle when he coulde not finde out by the secrecie of Nature the cause of the ebbing and flowing of the Sea, cryed out with a loude voyce, O thing of things haue mercy vpon me.

Cleanthes alleadged foure causes, which might induce man to acknowledge a God, the first by the foreseeing of things to come, the second by the infinite commodities which we dayly reape, as by the temperature of the aire, the fatnesse of the earth, the fruitefulnesse of trees, plantes and hearbes, the aboundaunce of all thinges that may eyther serue for the necessitie of many, or the superfluitie of a few, the thirde by the terror that the minde of man is stroken into, by lyghtenings, thunderings, tempestes, hayles, snow, earthquakes, pestilence, by the straunge and terrible sightes which cause vs to tremble, as the rayning of bleud, the firie impressions in the Elemente, the ouerflowinge of floudes in the earth, the prodigious shapes and vnnaturall formes of men, of beastes, of birdes, of fishes, of all creatures, the appearing of blasing Commettes, which euer prognosticate some straunge mutation, the sighte of two Sunnes which happened in the Consulshippe of Tuditanus and Aquilius, with these thinges

mortall

mortall men beeing afrighted are enforced to acknowledge an immortall & omnipotent God. The fourth by ỹ equalitie of moning in the heauen, the course of the Sunne, the order of the starres, the beautifulnesse of the Element, the sight whereof might sufficiently induce vs to beleeue they proceede not by chaunce, by nature, or destinie, but by the eternall and diuine purpose of some omnipotent Deitie. Hereoff it came that when the Philosophers could giue no reason by nature, they would saye there is one aboue nature, an other would cal him the first mouer, an other the ayder of nature, and so forth.

But why goe I about in a thing so manifest to vse proofes so manifolde. If thou denie the truth who can proue it, if thou denie that blacke is blacke, who can by reason reproue thee, when thou opposest thy self against reason, thou knowest that manifest truthes are not to be proued but beleeued, and that he that denieth the principles of any Arte is not to bee confuted by argumentes, but to bee left to his owne folly. But I haue a better opinion of thee, and therefore I meane not to trifle wyth Philosophy but to trye this by the touchstone of the Scriptures. We reade in the seconde of Exodus, that when Moses desired of God to knowe what hee should name him to the children of Israell, hee answered, thou shalte saye, I am that I am. Agayne, hee that is hath sent mee vnto you. The Lorde euen your God, hee is God in the heauen aboue and in the earth beneath, I am ỹ first, & the last I am. I am the Lorde, and there is none other besides mee. Agayne, I am the Lord and there is none other. I haue created the lyght and made darkenesse, making peace and framing euill. If thou desire to vnderstande what God is, thou shalt heare, he is euen a consuming fire, the Lorde of reuenge, the God of iudgement, the liuing God, the

searcher of the reynes, he that made all things of nothing, Alpha and Omega, the beginning and yet without beginning, the ende and yet euerlastinge, one at whose breath the mountaines shall shake, whose seat is the loftie Cherubins, whose fotestoole is the earthe inuisible, yet seinge all things, a gelous God, a loning God, myraculous in all pointes, in no part monstrous. Besides this, thou shalt well vnderstande that hee is such a God as wil punish him whosoeuer he be ẏ blasphemeth his name, for holy is the Lord. It is written, bring out the blasphemer without ẏ tents: let al those that hearde him laye their handes vppon hys heade, and let all the people stone him. He that blasphemeth the name of the Lorde shall dye the death. Suche a gelous God, that whosoeuer committeth Idolatrye wyth straunge Gods hee will strike wyth terrible plagues: Tourne not to Idols neyther make Gods wyth handes, I am the Lord your God: Thou shalte make no Image which the Lorde thy God abhorreth. Thou shalt haue no newe GOD, neyther worshyp any straunge Idoll. For all the Gods of the Gentiles are Diuels.

My sonnes kéepe your selues from Images, the worshippinge of Idols is the cause of all euyll, the beginninge and the ende. Cursed bée that man that engraueth any Images, it is an abhominatiõ before the Lorde. They shall be confounded that worshippe grauen Images, or glory in Idols. I wyll not giue my glorye to an other, nor my prayses to grauen Images. If all these testimonies of the Scriptures cannot make thée to acknowledge a lyuinge GOD, harken what they saye of such as be altogether incredulous. Euery vnbeléeuer shall dye in his incredulitie. Woe be to those that bée lose in heart, they beléeue there is no God, and therefore they shall not bée protected of him.

The

The wrathe of the Lorde shall kindle agaynste an vnbleeuinge nation. If yee beleeue not yee shall not endure. Hee that beleeueth not shall bee damned. Hee that beleeueth not is iudged alreadye. The portion of the vnbeleeuers shall be in the lake that burneth wyth fire and brimstome which is the seconde death. If thou feele in thy selfe Atheos anye sparke of grace praye vnto the Lorde and hee wyll cause it to flame, if thou haue no feelinge of fayth, yet praye and the Lorde wyll gyue aboundaunce, for as hee is a terrible God, whose voyce is lyke the rushinge of many waters, so is he a mercifull God whose wordes are as softe as Oyle. Though he breath fire out of his nostrils agaynst sinners, yet is he milde to those that aske forgiuenesse. But if thou bee obstinate that seeinge thou wylt not see, and knowing thou wylt not acknowledge, then shall thy heart bee hardened wyth Pharao, and grace shall bee taken awaye from thee with Saule. Thus sayth the Lorde, who so beleeueth not shall perishe, heauen and earth shall passe, but the word of the Lord shall endure for euer.

Submyt thy selfe before the throne of hys Maiestye, and his mercye shall saue thee. Honour the Lorde and it shalll bee well wyth thee. Besides him feare no straunge God. Honour the Lorde wyth all thy soule. Offer vnto God the sacrifice of prayse. Be not lyke the hipocrites whiche honour God with their lips, but be farre from hym with their heartes, neyther lyke ỹ fole which sayth his in heart, ther is no God. But if thou wylt stil perseuer in thine obstinacie thine end shal be worse then thy beginning, ỹ Lord, yea, thy sauiour shal come to be thy Iudge when thou shalt beholde him come in glory with millions of Angels and Archangels, when thou shalt see him appeare in thunderinges and lyghtninges and flashinges of fire, when

the mountaynes shall melt, and the heauens be wrapped vp lyke a scrowle, when all the earth shall tremble, with what face wilt thou beholde his glorye that denyest his Godhead? how canst thou abide his presence that beleeuest not his essence? what hope canst thou haue to be saued which diddest neuer acknowledge any to be thy Sauiour? Then shall it be sayde to thee and to all those of thy secte (vnlesse ye repent) depart all yee workers of iniquitie, there shall bee weepinge and gnashing of teeth. When you shal see Abraham, Isaac, and Iacob, and all the Prophets in the kingdome of God, and yee to bee thrust out: You shall conceyue heate and bringe forth wode, your owne consciences shall consume you lyke fire. Heere dost thou see Atheos the threatninges agaynst vnbeleeuers, and the punishment prepared for miscreantes. What better or sounder proofe canst thou haue that there is a GOD then thine owne conscience, which is vnto thee a thousande wytnesses? Consider wyth thy selfe that thy soule is immortal, made to the Image of the almighty God: bee not curious to enquire of God, but carefull to beleeue, neither bee thou desperate if thou see thy sinnes abounde, but faythfull to obteine mercy, for the Lorde will saue thee bycause it is hys pleasure, searche therefore the Scriptures for they testifie of him.

Atheos. Truely Euphues you haue sayde somewhat, but you goe about contrarye to the customes of schooles, which mee thinckes you shoulde dilygentlye obserue beeinge a professed Philosopher, for when I demaunde by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who shoulde saye there were not a relatyon betweene GOD and the Scripture, bycause as the olde Fathers define, wythout Scripture there were

were no GOD, no Scripture without a GOD. Whosoeuer therefore denyeth a Godhead, denyeth also the scriptures which testifie of him. This is in my opinion absurdum per absurdius to proue one absurditie by an other. If thou canst as substantially by reason proue thy authoritie of Scriptures to be true, as thou hast proued by Scriptures there is a God, then will I willyngly with thee both beleeue the Scriptures, and worshippe thy God. I haue heard that Antiochus commaunded all the copies of the Testament to bee burnt, from whence therefore haue we these newe bookes, I thincke thou wilt not saye by reuelation, therefore goe forwarde.

Euphues. I haue read of the milke of a Tygresse that the more salte there is throwne into it the fresher it is, and it may be that thou hast eyther eaten of that milke, or that thou arte the Whelpe of that Monster, for the more reasons that are beate into thy head, the more vnreasonable thou seemest to bee, the greater my authorities are, the lesser is thy beliefe. As touching the authoritie of Scriptures although there be manye arguments which do proue yea and enforce the wicked to confesse that the Scriptures came from God, yet by none other meane then by the secrete testimony of the holy Ghost our heartes are truely perswaded that it is God which speaketh in the lawe, in the Prophets, in the Gospell, the orderly disposition of the wisedome of God, the doctrine sauoring nothing of earthlynesse, the godly agreement of all parts amonge themselues, and specially the baseneſſe of contemptible wordes vttering the high misteryes of the heauenly kingedome, are seconde helpes to establish the Scriptures.

Moreouer the antiquitie of the Scripture, whereas the bookes of other Relygions are later then the bookes of Moses, which yet doth not himselfe inuent a newe

God, but setteth forth to the Israelites the God of their fathers. Whereas Moses doth not hyde the shame of Leuy his father, nor the mourninge of Aaron his brother, and of Marie his sister, nor doth adusnnce his owne children: The same are arguments that in his booke is nothing fayned by man. Also the myracles that happened as well at the publyshing of the lawe as in all the rest of time are infallyble proves that the Scriptures proceeded from the mouth of God. Also whereas Moses speaking in the person of Iacob, assigneth gouernment to the Tribe of Iuda, and where he telleth before of the callynge of the Gentiles, whereof the one came to passe foure hundreth yeares after, the other almost two thousande yeares, these are arguments that it is GOD himselfe that speaketh in the bookes of Moses.

Whereas Esay telleth before of the captiuitie of the Iewes and their restoryng by Cyrus (which was borne an hundreth yeares after the deathe of Esay) and whereas Ieremy before the people were led away appointeth their exile to continew threescore and ten yeares. Whereas Ieremy and Ezechiel beinge farre distaunt in places the one from the other doe agree in all theire sayings. Where Daniel telleth of things to come fyre hundreth yeares after. These are most certeyne proues to establish the authoritie of the bookes of the Prophets, the simplycitie of the speach of the first three Euaungelysts, conteyninge heauenlye mysteries, the prayse of Iohn thundring from on high with weyghty sentences, the heauenlye maiestie shininge in the writings of Peter and Paule, the sodayne callyng of Mathew from the receipte of custome, the callyng of Peter and Iohn from their fisher boates to the preaching of the Gospell, the conuersion and callyng of Paule beeing an enemy to the Apostleshippe are signes of the holye

lye Ghoſt ſpeaking in them. The conſent of ſo many ages, of ſo ſundrye nations, and of ſo diuers mindes, in embracing the Scriptures, and the rare godlyneſſe of ſome, oughte to eſtabliſh the authoritie thereoff amongſt vs. Alſo the bloude of ſo many Martyrs which for the confeſſion thereoff haue ſuffred deathe with a conſtant and ſober zeale, are vndoubted teſtimonyes of the truthe and authoritie of the Scriptures.

The myracles that Moſes recounteth are ſuffient to perſwade vs that God, yea, the God of hoaſtes, ſette downe the Scriptures. For this that hee was carryed in a clowde vpp into the mountayne: that there euen vntill the fortith daye he continued without the companye of men. That in the verye publyſhinge of the lawe his face did ſhine as it were beſette with Sunne beames, that lyghteninges flaſhed rounde about, that thunder and noyſes were eache where hearde in the ayre, that a Trompette ſownded being not ſownded with any mouth of man.

That the entry of the Tabernacle by a cloyde ſet betwæne was kepte from the ſighte of the people, that his authoritie was ſo miraculouſly reuenged with the horrible deſtruction of Chorah, Dathan, and Abiron, and all that wicked faction, that the rocke ſtroken with a rodde did by and by powre forthe a ryuer, that at his prayer, it rayned Manna from Heauen. Dyd not God hærein commend him from Heauen as an vndoubted Prophet?

Nowe as touchinge the tyrannye of Antiochus, which commaunded all the bookes to be burned, hærein GODS ſinguler prouidence is ſæne, which hath alwayes kepte his worde both from the mightye that they coulde neuer extinguiſhe the ſame, and

from

from the malitions that they coulde neuer diminish it. Ther were diuers coppes which god of his great goodnes kept from the bloudie proclamation of Antiochus, & by & by followed the translating of them into Greeke, that they might be publyshed vnto the whole worlde. The Hebrew tongue lay not onely vnesteemed but almost vnknown, and surely had it not bene Gods will to haue his religiō prouided for, it had altogether perished. Thou sayst Atheos how the Scriptures come from the mouth of God, & are written by the finger of the Holy Ghost, in ỹ consciences of all the faythfull. But if thou be so curious to aske other questions, or so quarrellous to striue agaynst the truth, I must aunswer thee, as an olde father answered a young fole which nedes would know what God did before he made Heauen, to whom he said, hell, for such curious inquisitors of gods secrets, whose wisedome is not to be comprehended, for who is he that can measure the winde or way the fire, or attayne vnto the vnsearcheable iudgementes of the Lorde.

Besides this, where the Holy Ghost hath ceased to sette downe, there ought we to cease to enquire, seing we haue ỹ sufficiencie of our saluation conteined in holy Scripture. It were an absurditie in schooles, if one being vrged with a place in Aristotle could finde none other shifte to auoyde a blancke then in doubting whether Aristotle spake such words or no. Shall it then be tollerable to denye the Scriptures hauing no other colour to auoyde an inconuenience, but by doubting whether they procede from the holy Ghost? But that such doubtes aryse amonge many in our age, the reason is, theire lyttle faythe, not the insufficient proofe of the cause.

Thou mayst as well demaund how I proue white to be white, or blacke, blacke, and why it shoulde not be

called

talled white rather then greene. Such grosse questions are to be aunswered with slender reasons, and such idle heades would be scoffed with ayds aunsweres. He that hath no motion of God in his minde, no feelinge of the spirite, no taste of heauenly thinges, no remorce in conscience, no sparke of zeale, is rather to be confounded by tormentes, then reasons, for it is an euydent and infallible signe that the holy Ghost hath not sealed his conscience, whereby hee myght crye Abba Father, I coulde alledge Scripture to proue that the godly shoulde refraine from the companye of the wicked, which although thou wylt not beleeue, yet will it condemne thee. Saint Paul sayth, I desire you brethren that you abstaine from the companye of those that walke inordinately. Agayne my sonne if sinners shall flatter thee gyue no eare vnto them, flye from the euill, and euils shall flye from thee.

And surely were it not to confute thy detestable heresie, and bringe thee if it might be to some taste of the holy Ghost, I would abandon all place of thy abode, for I thincke the grounde accursed whereon thou standest: Thine opinions are so monstrous that I cannot tell whether thou wylte cast a doubt also whether thou haue a soule or no, whiche if thou dost, I meane not to waste winde in prouing that which thine infidelitie wyll not permit thee to beleeue, for if thou hast as yet felt no taste of the spirit working in thee, then sure I am that to proue the immortalitie of the soule were boteleesse, if thou haue a secrete feelinge, then it were needlesse. And God graunt thee that glowinge and sting in conscience that thy soule may witnesse to thy selfe that there is a liuing God, and thy heart shed drops of blood as a token of repentance, in that thou hast denied that God, and so I cõmit thee to God. and that which I cannot do with any perswasion I wil not

leaue to attempt with my prayer. Atheos. Nay stay a while good Euphues: leaue not him perplexed w̄ feare, whom thou maist make perfect by faith. For now I am brought into such a double & doubtfull distresse that I knowe not howe to tourne mee, if I beleeue not the Scriptures, then shall I be damned for vnbeliefe, if I beleeue them then I shall be confounded for my wycked lyfe. I knowe the whole course of the Bible which if I shoulde beleeue then must I also beleeue that I am an abiect. For thus sayth Heli to his sonnes, if man sin againe man, God can forgiue it, if against God who shall entreate for him? he that sinneth is of the Dyuell, the rewarde of sinne is death, thou shalte not suffer the wicked to lyue: take all the Princes of the people and hange them vp agaynst the Sunne on Ivybets, that my anger maye bee tourned from Israell, these sayinges of holy Scripture cause mee to tremble and shake in euery sinnewe. Agayne this saith the holy Byble nowe shall the scourge fall vppon thee for thou hast sinned, beholde I set a curse before you to daye if you shall not harken to the commaundementes of the Lorde, all they that haue forsaken the Lorde shall be confounded,

Furthermore, where threates are poured out a-gaynst sinners, my heart bleedeth in my bellye to remember them, I wyll come vnto you in iudgement sayth the Lorde, and I wyll be a swifte and a seuere witnesse, offenders, adulterers, and those that haue committed periurie and retained the duette of the hirelinges, oppressed the widowes, misused the straunger, and those that haue not feared me the Lord of hoasts. Out of his mouth shall come a two edged swoorde. Beholde I come quickly, and bringe my rewarde with me, which is to yelde euery one according to his desertes. Great is the day of the Lord and terrible, and who is he,

that

that may abide him? What shall I then doe when the Lord shall arise to iudge, and when hee shall demaund what shal I answere? Besides this, the names ỳ in holy scripture are attributed to God bring a terrour to my guiltie conscience. He is said to be a terrible God, a God of reuenge, whose voice is like the thũder, whose breath maketh al the corners of the earth to shake & tremble. These things Euphues testifie vnto my conscience that if there be a God, he is the God of the righteous, & one that wil confound the wicked. Whether therefore shal I goe, or how may I auoide the day of vengeance to come? if I goe to heauen that is his seate, if into the earth that is his footstoole, if into the depth he is there also: Who can shrowde himself from the face of ỳ Lord, or where can one hide him that the Lord cannot finde him? his wordes are like fire and the people lyke drye wode and shalbe consumed. Euphues. Although I cannot but reioyce to heare thee acknowledge a God, yet must I nedes lament to see thee so much distrust him. The Diuell that roaring Lyon seing his pray to be taken out of his iawes, alledgeth al Scripture ỳ may condemne the sinner, leauing al out that should comfort ỳ sorrowful. Much like vnto ỳ deceitfull Phisition which recounteth all things that may endomage his patient, neuer telling any thing ỳ may recure him. Let not thy conscience be agrieued, but with a patiẽt heart renounce all thy former iniquities and thou shalt receiue eternall life. Assure thy selfe that as God is a Lord so he is a father, as Christ is a Iudge, so he is a Sauiour, as ther is a lawe, so there is a Gospel. Though God haue leaden handes whiche when they strike paye home, yet hath he leaden feet which are as slow to ouertake a sinner. Heare therfore the great comfort flowing in euery leafe & line of the Scripture if thou be patient. I my selfe am euen hee which doth blotte out thy transgressions

and that for mine owne sake, and I will not be mindefull of thy sinnes. Beholde the Lordes hande is not shortned that it cannot saue, neither his eare heauy, that it cannot heare. If your sinnes were as Crimosin they shall be made whiter then Snow, & though they were as red as Scarlet they shall be made like white Woll. If we confesse our offences hee is faythfull and iuste so that he will forgiue vs our sinnes. God hathe not appointed vs vnto wrath but vnto saluation, by the meanes of our Lorde Iesus Christe, the earthe is filled with the mercye of the Lorde. It is not the will of your Father which is in heauen that any one of the little ones should perishe. God is riche in mercye. I will not the death of a sinner sayth the Lord God, retourne and lyue. The sonne of man came not to destroye but to saue. God hath mercy on all, bycause hee can doe all. God is mercifull, longe sufferinge and of much mercy. If the wicked man shall repent of hys wickednesse which hee hath committed, and keepe my commaundementes, doinge Iustice and iudgement hee shall lyue the lyfe, and shall not dye. If I shall saye vnto the sinner thou shalt dye the death, yet if hee repent and doe Iustice he shall not dye. Call to thy minde the great goodnesse of God in creating thee, his singuler loue in giuing his sonne for thee. So God loued the worlde that he gaue his onely begotten sonne that whosoeur beleeued in him myght not perish but haue euerlasting life. God hath not sent his sonne to iudge the world, but that the worlde might be saued by him. Can the Mother (sayth the Prophet) forget the chylde of hir wombe, & though she be so vnnaturall, yet will I not be vnmindefull of thee. There shalbe more ioye in heauen for ẏ repentaunce of one sinner thē for nintie & nine iuste persons. I came not sayth Christ to cal ẏ righteous but sinners to repentāce. If any mā sin, we haue an aduocate

with

with the father Jesus Christe the righteous, hée is the propitiation for our sinnes, and not for our sinnes onely but for the sinnes of the whole worlde. I write vnto you little children because your sinnes be forgiuen for his names sake. Doth not Christ saye that whatsoeuer wée shall aske the Father in his name wée shall obtayne? Doth not God saye this is my beloued sonne in whome I am well pleased heare him? I haue reade of Themistocles which hauing offended Philip ý king of Macedonia, & could no way apease his anger, méeting his young sonne Alexander take him in his armes, & met Philip in the face: Philip séeing ý similyng countenaunce of the childe, was well pleased with Themistocles. Euen so if through thy manifolde sinnes and haynous offences thou prouoke the heauye displeasure of thy God insomuch as thou shalt tremble for horror, take his onelye begotten and welbeloued sonne Jesus in thine armes, and then he neyther can nor will bée angry with thée. If thou haue denyed thy God, yet if thou goe out with Peter and wéepe bitterly, God will not deny thée. Though with the prodigall sonne thou wallow in thine owne wilfulnesse, yet if thou retourne agayne forrowfull thou shalt be receiued. If thou bée a grieuous offender, yet if thou come vnto Christ with the woman in Luke and wash his féete with thy teares thou shalt obteyne remission.

Consider with thy selfe the great loue of Christ and the bitter torments that he endured for thy sake, which was enforced through the horror of death to crye with a loude voyce, Eloi, Eloi, Lamasabathani, My God, my God, why hast thou forsaken mée, and with a groning spirite to say, my soule is heauie euen vnto the deathe, tarry héere and watch, and agayne, father if it be possible lette this cuppe passe from mée. Remember how he was crowned with thornes, crucified with théeues,

scourged and hanged for thy saluation, how hæ swette water and blonde, for thy remission, how he endured euen the torments of the damned spirites for thy redemption, how he ouercame death ỳ thou shouldst not dye, how he conquered the Diuell ỳ thou mightest not be damned. When thou shalt record what he hath done to purchase thy freedome, how canst thou dreade bondage? When thou shalt beholde the agonyes and anguish of minde that he suffered for thy sake, how canst thou doubte of the release of thy soule? When thy Sauiour shall be thy Iudge, why shouldest thou tremble to heare of iudgement? When thou hast a continuall Mediator with God the father, howe canst thou distrust of his fauour.

Turne therefore vnto Christ with a willyng hearte & a waylyng minde for thy offences, who hath promised ỳ at what time soeuer a sinner repenteth him of his sinnes he shal be forgiuen, who calleth al those that are heauie laden, that they might be refreshed, who is the dore to them that knocke, the waye to them that sæke, the truthe, the rocke, the corner stone, the fulnesse of time, it is he ỳ can & will poure oyle into thy wounds. Who absolued Marie Magdalene from hir sinnes but Christ? Who forgaue the thæfe his robbery and manslaughter but Christ? Who made Mathew the Publycane and tollgatherer, an Apostle and Preacher but Christ? Who is that good shepehearde that fetcheth home the straye shæpe so louingly vppon his shoulders but Christ? Who receiued home the lost sonne, was it not Christ? Who made of Saul a persecuter, Paul an Apostle, was it not Christ? I passe ouer diuers other histories both of the olde and new Testament which do abundantly declare what great comforte the faithfull penitent sinners haue alwayes had in hearing the comfortable promises of Gods mercy. Canst thou then A-

theos

Atheos distrust thy Christ who reioyceth at thy repentaunce? Assure thy selfe that through his passion and bloudshedding, death hath lost his sting, the Diuill his victory, and that the gates of hell shall not preuayle agaynst thee. Lette not therefore the bloude of Christ be shed in vayne by thine obstinate and harde hearte. Let this perswasion rest in thee that thou shalt receiue absolution freely, and then shalt thou feele thy soule euen as it were to hunger and thirst after righteousnes.

Atheos. Well Euphues seeing the Holy Ghost hath made thee ẏ meane to make me a man (for before ẏ tast of the gospell I was worse then a beast) I hope ẏ same spirite wil also lyghten my conscience with his word, & confirme it to the ende in constancie, ẏ I may not only confesse my Christ faithfully, but also preach him freely, that I may not only be a Minister of his word but also a Martir for it, if be his pleasure. O Euphues howe much am I bound to ẏ goodne- almightie god, which hath made me of an infidell a beleeuer, of a castaway a Christian, of an heathenly Pagan an heauenly Protestant. O how comfortable is the feelyng & tast of grace, how ioyfull are the glad tidings of the Gospell, ẏ faithfull promises of saluation, ẏ free redemption of ẏ soule. I will endeauour by all meanes to confute those damnable, I know not by what names to terme them, but blasphemers I am sure, which if they be no more certeinly they can be no lesse. I see now ẏ ods betwixt light & darkenes, faith & frowardnes, Christ & Belial, be thou Euphues a witnes of my faith seeing thou hast ben the instrument of my beliefe, and I will pray that I shewe it in my lyfe. As for thee I accompt my selfe so much in thy debt as I shal neuer be able wᵗ the losse of my life to rẽder thee thi due, but god which rewardeth ẏ zeale of al men wil I hope blesse thee, & I wil pray for thee. Eu. O Atheos little is ẏ debt thou owest me, but great is ẏ

comforte

comfort that I haue receiued by thee. Giue the praise to God, whose goodnesse hath made thee a member of the mysticall body of Christe, and not onely a brother with his sonne, but also a coheriter with thy Sauiour. There is no heart so hard, no heathen so obstinate, no miscreaunt or Infidell so impious that by grace is not made as supple as oyle, as tractable as a sheepe, as faithfull as any. The Adamant though it be so harde that nothinge can bruse it, yet if the warme bloude of a Goate be poured vpon it, it bursteth: euen so although the heart of the Atheist and vnbeleeuer be so hard that neither reward nor reuenge can mollyfie it, so stout that no perswasion can breake it, yet if the grace of God purchased by the bloude of Christe, doe but once towch it, it renteth in sunder, and is enforced to acknowledge an omnipotent and euerlasting Iehoua. Lette vs therefore both (Atheos I will not nowe call thee, but Theophilus) fly vnto that Christ which hath through his mercy, not our merits, purchased for vs the enheritaunce of euerlasting lyfe.

(:)

Euphues to his friendes,

Euphues to Philautus.

IF the course of youth had any respect to the staffe of age, or the liuing man any regarde to the dying moulde, we would with greater care whē we were young, shunne those things which should griue vs when we be olde, and wyth more seueritie direct the sequele of our lyfe, for the feare of present death? But such is eyther ỹ vnhappinesse of mans condition, or the vntowardnesse of his croked nature, or the wilfulnesse of his minde, or the blindnesse of his heart, that in youth he surfiteth wyth delightes preuenting age, or if he liue, continueth in dotage forgetting death. It is a woorld to see how in our flourishing tyme when we best may, we be worst willing to thriue. And howe in fadinge of our dayes, when we moste shoulde, we haue least desire to remember our ende. Thou wilt muse Philautus, to here Euphues to preach, who of late had more minde to serue his Ladye then to worshippe his Lorde. Ah Philautus thou art now a Courtier in Italy, I a scholler in Athens, and as hard fit is for thée to followe good counsayle as for me to enforce thée, séeing in thée there is little will to amend, and in mée lesse authoritie to commaunde, yet will I exhort thée as a friende, I woulde I myght compell thée as a Father. But I haue heard that it is peculier to an Italian to stande in hys owne conceite, and to a courtier neuer to be controlde, which causeth me to feare ỹ in thée which I lament in others. That is, that either thou séeme to wise in thine owne opinion thinking scorne to be taught, or to wilde in thine attempts in reiecting admonishmēt. The one proceedeth of selfe loue

and so thy name importeth, the other of mere folly, and ỳ thy nature sheweth thou lookest: I should craue pardon for speaking so boldly, no Philautus: I meane not to flatter thee, for then shoulde I incurre the suspition of scawde, neither am I determined to fall out w̄ thee, for thē might ỳ wise conuince me of folly. But thou art in great credite in the court, & what then? shall thy credit with the Emperour abate my courage to my God? or thy hauty lookes quench my kindled loue, or the gallant shew aslake my good will? hath ỳ courtier any prerogatiue aboue the clowne, why hee should not be reprehended, doth his highe callinge not onely gyue hym a commission to sinne but remission also if he offend, doth his preheminence in the court warrant him to oppresse the poore by might and acquite him of punishment? No Philantus. By how much the more thou excellest others in honors, by so muche the more thou oughtest to excéede them in honestie, & the higher thy calling is, the better ought thy conscience to bee, and as farre it beseemeth a gentleman to be from pryde, as hee is from pouertie, and as nere to gentlenesse in condition, as hee is in bloude: but I will descende wyth thee to perticulers. It is reported heere for a troth, that Philautus, hath giuen ouer himselfe to all deliciousnesse, desiringe rather to be dandled in the laps of Ladyes, then busied in the studye of good letters? And I woulde thys were all, which is to much, or the resh a lye, which is to monstrous. It is nowe in euerye mans mouth, that thou, yea, thou, Philautus, art so voyde of curtesie, that thou hast almost forgotten common sence and humanitie, hauinge neither care of religion (a thing to common in a courtier) neither regarde of honestie or any vertuous behauiour. Oh Philautus, dost thou lyue as thou shouldest neuer dye, and laugh as thou shouldest neuer mourne, art thou so simple that thou dosse not

know

know from whence thou camest, or so sinfull that thou carest not whether thou goest, what is in thee ẏ shoulde make thee so secure, or what can there be in any ẏ may cause him to glorye. Milo, that great wrastler beganne to weepe when he sawe his armes brawnefallen and weake, saying, strength, strength, is but vanitie. Helen, in hir newe glasse viewing hir olde face, with a smyling countenaunce cryed. Beautie where is thy blaze? Cræsus with all his wealth, Aristotle with all his wit, all men with all their wisdome haue and shall perish and tourne to dust. But thou delightest to haue the newe fashion, the Spanish felte, the French ruffe, thy crewe of ruffians, all thine attire misshapen to make thee a monster, and all thy time mispent to shewe thee vnhappy, what should I goe about to decipher thy life, seeinge the beginning sheweth the ende to bee naught. Art not thou one of those Philautus which seekest to win credite with thy superiors by flatterye, and wring out wealth from thy inferiors by force, & vndermine thy equals by fraude: dost thou not make ẏ court not onely a couer to defend thy selfe frõ wrong, but a colour also to commit iniurie? Art not thou one of those ẏ hauing gotten on their sleeue the cognisaunce of a courtier haue shaken from thy skirtes the regard of curtesie, I cannot but lament (I would I might remedy the great abuses that raigne in the eies of the Emperour, I feare me the Poet say to truely. Exeat aula qui vult esse pius virtus, & summa potestas non coeunt. Is not pietie tourned all to pollicie faith to foresight, rigor to Justice, doth not he best thriue, ẏ worst deserueth, & he rule al the country, ẏ hath no conscience: Doth not ẏ Emperours court grow to this insolent blindnesse, that all ẏ see not their folly, they accompt fooles, & all that speake against it, precise: laughing at ẏ simplicitie of ẏ one, & threatning ẏ boldenes of the other. Philautus, if thou woldest with due

consideration way how farre a courtiers lyfe is from a sound beliefe, thou wouldest either frame thy selfe to a new trade or els amend thine old manners, yea, thou wouldest wᵗ Crates leaue all thy possessions taking thy bookes and trudge to Athens, and with Anaxagoras dispise wealth to attaine wisdome, if thou haddest as great respect to dye well as thou hast care to liue wantonly, thou wouldest with Socrates seeke how thou mightest yelde to death, rather then wyth Aristippus search howe to prolonge thy lyfe. Dost thou not know that where the tree falleth there it lyeth? and euery ones deathes daye is his domes day: that the whole course of lyfe is but a meditation of death, a pilgrimage, a warfare? Hast thou not read or dost thou not regarde what is written, that wee shall all bee cyted before the Tribunall seate of God to render a straight accompt of our stewardshyp: if then the rewarde bee to be measured by thy merites, what bote canst thou looke for, but eternall paine, whiche heere lyuest in continuall pleasure? So shouldest thou lyue as thou mayst dye, and then shalt thou dye to lyue. Wert thou as strong as Sampson, as wise as Salomon, as holy as Dauid, as faythfull as Abraham, as zealous as Moses, as good as any that euer lyued, yet shalt thou dye as they haue done, but not rise againe to lyfe with them, vnlesse thou liue as they did. But thou wilt say that no man ought to iudge thy conscience but thy selfe, seeinge thou knowest it better then any. O Philautus, if thou search thy selfe and see not sinne, then is thy case almost cureless. The patient, if Phisitions are to be credited, & cõmõ experiẽce esteemed, is ẏ nearest death whẽ he thinketh himselfe past his disease, & the lesse griefe he feeleth ẏ greater fits he endureth, ẏ woũd that is not searched because it a lyttle smarteth, is fullest of dead flesh, and the sooner it skinneth the sorer it festereth. It is sayde

that

that Thunder bruſeth the træ, but breaketh not the barke, and pearceth the blade, and neuer hurteth the ſcabberd: Euen ſo doth ſinne, woumde the hearte, but neuer hurte the eyes, and infect the ſoule, though outwardely it nothing afflict the body. Deſcende therfore into thine owne conſcience, confeſſe thy ſinnes, reforme thy manners, contemne the worlde, embrace Chriſt, leaue the courte, follow thy ſtudy, prefer holyneſſe before honour, honeſtie before promotion, religion and vprightneſſe of lyfe, before the ouerlaſhinge deſires of the fleſh. Reſemble the Bée which out of the dryeſt and bittereſt Time ſucketh moyſt & ſwéet Honny, and if thou canſt out of the courte a place of more pompe then pietie, ſucke out the true iuice of perfection, but if thou ſée in thy ſelfe a will rather to goe forward in thy loſeneſſe then any meane to goe backewarde, if the glyſtering faces of fayre Ladies or the glittering ſhew of luſtie gallaunts, or courtly fare, or any delycate thing ſéeme to entice thée to farther lewdeneſſe, come from the court to Athens, and ſo in ſhunning the cauſes of euill thou ſhalt ſoone eſcape the effect of thy miſfortune, the more thoſe things pleaſe thée, the more thou diſpleaſeſt God, and the greater pride thou takeſt in ſinne, the greater paine thou heapeſt to thy ſoule. Examine thine own conſcience and ſée whether thou haſt done as is required, if thou haue, thancke the Lorde and praye for encreaſe of grace, if not, deſire God to giue thée a willyng minde to attayne fayth, and conſtancie to continue to the ende.

Euphues to Ferardo.

I Salute thée, in the Lord, &c. Although I was not ſo wittie to follow thy graue aduice when I firſt knew

thæ, yet doe I not lacke grace to giue thæ thankes since I tryed thæ. And if I were as able to perſwade thæ to patience, as thou wert deſirous to exhort me to pietie, or as wiſe to comfort thæ in thine age, as thou willyng to inſtruct me in my youthe: thou ſhouldeſt nowe with leſſe griefe endure thy late loſſe, and with little care leade thy aged lyfe, thou wæpeſt for the deathe of thy daughter, & I laugh at the folly of the father, for greater vanitie is there in the minde of the mourner, then bitterneſſe in the deathe of the deceaſed, but ſhe was amyable, but yet ſinful, but ſhe was young & might haue lyued, but ſhe was mortall and muſt haue dyed. I but hir youth made thæ often merry, I but thine age ſhould once make thæ wiſe, I but hir græne yeres wer vnfit for death, I but thy hoary haires ſhoulde diſpiſe lyfe. Knoweſt thou not Ferardo, that lyfe is the gifte of God, deathe the due of nature, as we receiue the one for a benefitte, ſo muſt we abide the other of neceſſitie. Wiſemen haue found that by learning which olde men ſhould know by experience, that in lyfe there is nothing ſwæt, in death nothing ſowre. The Philoſophers accompted it ẏ chiefeſt felycitie neuer to be borne, the ſecond ſone to die. And what hath death in it ſo hard that we ſhould take it ſo heauily? is it ſtrange to ſæ ẏ cutte off, which by nature is made to be cut, or that melten, which is fit to be melted? or that burnt which is apt to be burnt, or man to paſſe that is borne to periſh? But thou graunteſt that ſhe ſholo haue dyed, & yet art thou grieued ẏ ſhe is dead. Is the death ẏ better if the lyfe be longer? no truly. For as neither he that ſingeth moſt, or prayeth longeſt, or ruleth ẏ ſterne ofteneſt, but he that doth it beſt deſerueth greateſt prayſe, ſo he, not ẏ hath moſt yeres but many vertues, nor he that hath grayeſt haires but greateſt gœdnes, lyueth longeſt. The chiefe beautie of lyfe conſiſteth not in the numbring of many

dayes,

dayes, but in the vsing of vertuous doings. Among ſt plants thoſe be beſt eſtæmed ẏ in ſhorteſt time bringe forth much frute. Be not the faireſt flowers gathered when they be freſheſt: the youngeſt beaſts killed for ſacrifice bicauſe they be fineſt? The meaſure of lyfe is not length but honeſtie, neyther do we enter into lyfe to the ende we ſhould ſet downe ẏ day of our death, but therefore do we lyue, ẏ we may obey him that made vs, and be willyng to dye when he ſhal call vs. But I wil aſke thæ this queſtion, whether thou wayle the loſſe of thy daughter for thine owne ſake or hirs, if for thine owne ſake, bicauſe thou didſt hope in thine age to recouer cõfort, then is thy loue to hir but for thy commoditie, and therein thou art but an vnkinde father, if for hirs, then doſt thou miſtruſt hir ſaluation, and therein thou ſheweſt thy vnconſtant fayth. Thou ſhouldſt not wæpe that ſhe hath runne faſt, but that thou haſt gone ſo ſlowe, neyther ought it to grieue thæ that ſhe is gone to hir home with a few yeares, but that thou art to goe with manye. But why goe I about to vſe a longe proceſſe to a little purpoſe? The budde is blaſted as ſone as the blowne Roſe, ẏ winde ſhaketh off the bloſſome as well as ẏ fruite. Death ſpareth neyther ẏ golden locks nor the hoary head. I meane not to make a treatiſe in the prayſe of death but to note the neceſſitie, neyther to write what ioyes they receiue that dye, but to ſhow what paynes they endure ẏ lyue. And thou which art euen in the wane of thy life, whom nature hath nouriſhed ſo long, that now ſhe beginneth to nod, maiſt well know what griefes, what labours, what paynes, are in age, & yet wouldeſt thou be eyther young to endure many, or elder to byde more. But thou thinkeſt it honourable to goe to ẏ graue wᵗ a gray head, but I deeme it more glorious to be burted with an honeſt name. Age ſayſte thou is the bleſſing of God, yet the meſſenger

of

of death. Descende therfore into thine owne conscience consider the goodnesse that commeth by the ende, & the badnesse which was by ỳ beginning, take ỳ death of thy daughter patiently, and looke for thine owne spẽdely, so shalt thou perfourme both the office of an honeste man, and the honour of an aged father, and so farewell.

Euphues to Philautus.
Touching the deathe of
Lucilla.

I haue receiued thy letters, and thou hast deceiued mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou writest that she was shamefull in hir trade and shamelesse in hir ende. I beleeue thee, it is no meruayle that she which lyuing practised sinne, should dying be voyde of shame, neyther coulde there be any great hope of repentaunce at the houre of death where there was no regard of honestie in time of lyfe. She was stricken sodaynely beeinge troubled with no sickenesse: It may be, for it is commonly seene, that a sinfull lyfe is rewarded with a soddayne deathe, and a swẽte beginning with a sowre ende. Thou addest moreouer ỳ she being in great credite with the states, died in great beggerie in the stretes, certes it is an olde saying that who so lyueth in the courte shall dye in the strawe, she hoped there by delyghtes to gayne money, and by hir deserts purchased misery, they that seeke to clyme by priuie sinne shall fall with open shame, and they that couet to swimme in vice, shall sinke in vanitie to their owne perilles. Thou sayest that for beautie she was the Helen of Greece, and I durst sweare that for beastlines she might be the Monster of Italy. In my

minde

minde greater is the shame to be accompted an harlot, then the praise to be estæmed amiable. But where thou arte in the courte, there is more regard of beautie then honestie, and more are they lamented that dye viciously then they loued that liue vertuously: for thou giuest as it were a sigh, with all thy companions in the courte seeme by thee to sound also, that Lucilla being one of so great perfection in all partes of the body and so little pietie in the soule, should be as it were snatched out of the iawes of so many young gentlemen. Well Philautus, thou takest not so much care for the losse of hir as I griefe for thy lewdnesse, neither canst thou sorrowe more to see hir dye sodeinely, then I to heare thee liue shamefullye. If thou meane to kéepe me as a friende shake off those vaine toyes and dalyannces wyth women, beléeue me Philautus I speake it wyth salt teares trickling downe my cheekes, the lyfe thou liuest in court is no lesse abhorred then the wicked death of Lucilla detested, & more art thou scorned for thy folly, then she hated for hir filthinesse.

The euill ende of Lucilla should mone thee to begin a good lyfe, I haue often warned thee to shunne thy wonted trade: & if thou loue me as thou protestest in thy letters, then leaue all thy vices & shewe it in thy lyfe. If thou meane not to amend thy manners I desire thee to write no more to me, for I will neither answere thee nor read them. The Jennet is broké as soone wt a wand as with the spurre, a gentleman as well allured with a word as with a sword. Thou concludest in the end that Livia is sick, truely I am sorry for shee is a madyen of no lesse comlinesse then modestie, & hard it is to iudge whether she deserues more praise for hir beauty wyth ỹ amorous or admiration for hir honestie of vertues, if ỹ loue me embrace hir, for she is able both to satisfy thine eye for choice, & instruct thy heart with learning. Com-

mēd me vnto hir, & as I praise hir to thée, so wil I pray for hir to God ỳ either she may haue pacience to endure hir trouble or deliuerance to scape hir peril. Thou desirest me to send thée ỳ Sermons which were preached of late in Athens. I haue fulfilled thy request, but I feare me thou wilt vse them as S. George doth his horse, who is euer on his backe but neuer rideth, but if thou wert as willing to read them, as I was to send them, or as ready to follow them, as desirous to haue them, it shall not repent thée of thy labour, nor me of my cost. And thus farewell.

¶ Euphues to Botonio, to take his exile patiently.

IF I were as wise to giue thée counsaile, as I am willing to do thée good, or as able to set thée at libertie, as desirous to haue thée free, thou shouldest neither want good aduice to guyde thée, nor sufficient helpe to restore thée. Thou takest it heauylye that thou shouldest bée accused without colour, and exiled wythout cause: and I thincke thée happy to be so well rydde of the courte and to bée so voyde of crime. Thou sayest banishment is bitter to the frée borne, and I deeme it the better if thou bée wythout blame. There bée manye meates which are sowre in the mouth and sharpe in the mawe, but if thou mingle them wyth swéete sawces, they yelde both a pleasaunt taste and holesome nourishment: Diuers colours offende the eyes, yet hauinge greene amonge them whet the sight. I speake this to this ende, that though thy exile seeme grieuous to thée, yet guiding thy selfe with the rules of Philosophye it shall bée more tollerable, bée that is colde doth not couer himselfe wyth care, but with clothes,

be

he that is washed in ỹ rayne dryeth himselfe by the fire not by his fancie, and thou which art banished oughtest not with teares to bewaile thy hap, but with wisedome to heale thy hurt.

Nature hath giuen no man a country no more then she hath a house, or lãds, or liuings. Socrates would neither call himselfe an Athenian neither a Grecian but a Citizẽ of ỹ world. Plato would neuer accompt him banished ỹ had the Sunne, Fire, Aire, Water, & Earth, that he had before, where he felt the Winters blast and the Summers blaze, wher ỹ same Sunne & the same Mone shined, whereby he noted that euery place was a countrey to a wise man, and all partes a pallaice to a quiet minde.

But thou art driuen out of Naples, that is nothing All the Athenians dwell not in Colliton, nor euery Corinthian in Græcia, nor all the Lacedemonians in Pitania. How can any part of the world bee distant farre from the other, when as the Mathematicians set downe that the earth is but a pointe being compared to ỹ heauens. Learne of the Bee as wel to gather Honny of the weede as the flowre, and out of farre countries to liue, as wel as in thine owne.

He is to be laughed at which thincketh the Wine better at Athens then at Corinth, or the Honnye of the Bee sweeter that is gathered in Hybla then that which is made in Mantua? when it was cast in Diogenes teeth that the Synoponetes had banished hym Pontus, yea, sayde hee, I them of Diogenes. I maye saye to thee as Straconicus sayde to his guest, who demaunded what faulte was punished wyth exile, and hee aunsweringe falshode, why then sayde Straconicus dost not thou practise deceite to the ende thou maist auoyde the myschiefes that followe in thy countrey.

And surely if conscience be the cause thou art banished the court, I accompt thée wise in being so precise ỳ by the vsing of vertue thou maist be exiled the place of vice. Better it is for thée to liue with honesty in ỳ countrey then wᵗ honour in the court, & greater wil thy praise be by flying vanitie, then thy pleasure in followinge traines. Chose that place for thy palace which is most quiet, custome will make it thy countrey, and an honest life will cause it a pleasaunt liuinge. Philip falling in the dust, and séeing the figure of his shape perfect in shelue. God God sayd he, we desire ỳ whole earth and sée how little serueth: Zeno hearing that this onely barke wherein all his wealth was shipped to haue perished, cryed out thou hast done well Fortune to thrust me into my gowne agayne to embrace Philosophy: thou hast therefore in my minde great cause to reioyce, that God by punishment hath compelled thée to strictnesse of lyfe which by lybertie might haue ben growen to lewdnesse. When thou hast not one place assigned thée wherein to liue, but one forbidden thée which thou must leaue, then thou béeing denied but one, that excepted thou maist chose any. Moreouer this dispute with thy selfe, I beare no office whereby I shoulde eyther for feare please the noble, or for gaine oppresse the nédy. I am no Arbiter in doubtfull cases, whereby I should eyther peruerte Iustice or incurre displeasure. I am frée from the iniuries of the stronge and mallice of the weake. I am out of the broiles of the seditious, and haue escaped the threates of the ambitious. But as hée that hauinge a fayre Orcharde, séeing one trée blasted, recompteth the discommodity of that & passeth ouer in silence the fruytfulnesse of the other. So hée ỳ is banished doth alwayes lament ỳ losse of his house & the shame of his exile not reioysing at the liberty, quyetnesse & pleasure ỳ he enioyeth by ỳ sweét punishment.

The

The kinges of Persia were deemed happy that they kepte their Winter in Babilon, in Media their Summer, and their Spring in Susis: and certeynly the Exile may in this be as happy as any king in Persia, for he may at his leasure, beeing at his owne pleasure, lead his Winter in Athens, his Summer in Naples, his Spring at Argos. But if hee haue anye businesse in hande, he may studie without trouble, sleepe without care, and wake at his will without controlment. Aristotle must dine when it pleaseth Philip, Diogenes when it lysteth Diogenes, the courtier suppeth when the king is satisfied, but Botonio may now eate when Botonio is an hungred.

But thou sayst that banishment is shamefull. No truly, no more then pouertie to the content, or graye haires to the aged. It is the cause that maketh thee shame. If thou wert banished vpon choller greater is thy credite in sustayninge wronge then thy enmyes in committinge iniurie, and lesse shame is it to thee to be oppressed by might, then theirs that wrought it for malyce. But thou feareſt thou shalt not thriue in a straunge nation, certeynly thou art more afrayde then hurte, the Pine tree groweth as sone in Pharo as in Ida, the Nightingale singeth as sweetly in the desarts as in the woodes of Crete, the wiseman lyueth as well in a farre country as in his owne home. It is not the nature of the place but the disposition of the person that maketh the lyfe pleasaunt. Seeing therefore Botonio, that all the Sea is apte for anye fishe that it is a badde grounde where no flower will growe, that to a wise man all landes are as fertile as his owne enherytaunce. I desire thee to temper the sharpenesse of thy banishment with the sweetenesse of the cause, and to measure the clearenesse of thine owne conscience with the spite of thy enemyes quarrell, so shalt thou reuenge

their mallyce with patience and endure thy banishment with pleasure.

¶ Euphues to a young gentleman in Athens named Alcius, who leauing his studie followed all lyghtnes and lyued both shamefully and sinfully to the griefe of his friends and discredite of the Vniuersitie.

IF I should talke in wordes of those things which I haue to conferre with thée in writinges, certes thou wouldest blush for shame, and I weepe for sorrow, neyther could my tongue vtter that with patiẽce which my hand can scarce write with modestie, neyther could thy eares heare that without glowing which thine eyes can hardly view without griefe. Ah Alcius I can not tell whether I should most lament in thée thy want of learning, or thy wanton lyuinge, in the one thou arte inferiour to all men, in the other superiour to all beasts. Insomuch as who seeth thy dull wit & marketh thy froward will may well say that he neuer saw smacke of learning in thy doings, nor sparke of relygion in thy lyfe. Thou onely vaunteſt of thy gentry, truely thou wast made a gentleman before thou knewest what honestie ment, & no more hast thou to boast of thy stock thẽ he who bæing left rich by his father, dyeth a begger by his folly. Nobilytie began in thy auncestours and endeth in thée, and the Generositie that they gayned by vertue, thou hast blotted with vice. If thou clayme gentry by petegree, practise gentlenesse by thine honestie, that as thou challengest to be noble in blood thou maist also proue noble by knowledge, otherwise shalt thou hang lyke a blast among the faire blossoms and lyke a stayne in a pece of white lawne.

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The Rose that is eaten with the Canker is not gathered bicause it groweth on that stalke that the swart doth, neyther was Helen made a Starre bicause she came of that Egge with Castor, nor thou a gentleman in ỳ thy ancestours were of nobilytie. It is not the descent of birth, but the consent of conditions that maketh gentlemen, neyther great mannors but good manners that expresse the true Image of dignitie. There is copper coine of the stampe that gold is, yet is it not currant, there commeth poyson of the fish as well as good oyle yet is it not wholesome, and of man may proceede an euill childe and yet no gentleman. For as the Wine that runneth on the lees, is not therefore to be accompted neate bicause it was drawne of the same pece. Or as the water that springeth from the fountaines head and floweth into the filthye channell is not to be called clere bicause it came of the same streame: so neyther is he that discendeth of noble parentage if he desist from noble deedes to be esteemed a gentleman in that he issued from the loynes of a noble sire, for that he obscureth the parentes he came off, and discrediteth his owne estate. There is no gentleman in Athens but sorroweth to see thy behauiour so farre to disagree from thy birth, for this say they all (which is the chiefest note of a gentleman) that thou shouldest as well desire honestie in thy lyfe as honour by thy lynage, that thy nature should not swerue from thy name, that as thou by duetie wouldest be regarded for thy progeny, so thou wouldest endeauour by deserts to be reuerenced for thy pietie.

The pure Corall is chosen as well by his vertue as his colour, a king is knowne better by his courage then his crowne, a righte gentleman is soner seene by the tryall of his vertue then blasing of his armes. But I lette passe thy birthe, wishing thee rather with Vlysses to shew it in workes, then with Aiax to boast

of

of it with woꝛdes, thy ſtocke ſhall not be the leſſe but thy modeſty the greater. Thou liueſt in Athens as the Waſpe doth among Bees, rather to ſting thē to gather Honny, and thou dealeſt with moſt of thy acquaintaunce as the Dogge doth in the maunger, who neyther ſuffereth the Hoꝛſe to eate haye, noꝛ will himſelfe, foꝛ thou beeing idle, wilt not permitte any (as farre as in thee lyeth) to be well employed. Thou art an heyꝛe to fayꝛe lyuing, that is nothing, if thou be diſherited of learning, foꝛ better were it to thee to enherit righteouſneſſe then riches, and farre moꝛe ſeemely were it foꝛ thee to haue thy ſtuddye full of bookes, then thy purſe full of money, to gette goodes is the beneſite of Foꝛtune, to keepe them the gifte of Wiſedome. As therefoꝛe thou art to poſſeſſe them by thy fathers will, ſo arte thou to encreaſe them by thine owne witte.

But alas, why deſireſt thou to haue the reuenewes of thy parent? nothing regardeſt to haue his vertues? Lykeſt thou by ſucceſſion to enioye thy patrimony, and by vyce to obſcure his pietie? wilt thou haue the tytle of his honour and no touch of his honeſtie? Ah Alcius remember ẏ thou arte boꝛne not to lyue after thine owne luſte, but to learne to dye, whereby thou mayſte lyue after thy death. I haue often heard thy father ſaye and that with a deepe ſighe the teares tricklinge downe his graye haires, that thy mother neuer longed moꝛe to haue thee boꝛne when ſhe was in trauaile, then hee to haue thee dead to ryddе him of trouble. And not ſeldome hath thy mother wiſhed, that eyther hir wombe had ben thy graue oꝛ ẏ ground hirs. Yea, al thy friends with open mouth deſire eyther that God will ſend thee grace to amende thy lyfe, oꝛ griefe to haſten thy death. Thou wilt demaunde of mee in what thou doſt offend: and I aſke thee in what thou doſt not ſinne. Thou ſweareſt thou arte not couetous, but I ſaye thou arte

prodigall.

prodigall, and as much sinneth he that lauisheth without meane, as he that hoordeth without measure. But canst thou excuse thy selfe of vice in y thou art not couetous: certeinly no more then the murtherer would therefore be guiltlesse bicause he is no coyner.

But why go I about to debate reason wt thee when thou hast no regard of honestie? though I leaue heere to perswade thee, yet will I not cease to pray for thee. In the meane season I desire thee, yea, & in Gods name commaund thee that if neither the care of thy parents whom thou shouldest comfort, nor the counsaile of thy friends which thou shouldest credit, nor the rigor of the lawe which thou oughtest to feare, nor the authority of the Magistrate which thou shouldest reuerence, can allure thee to grace. Yet the lawe of thy Sauiour who hath redeemed thee, and the punishment of the almightie who continually threatneth thee, draw thee to amendement, otherwise as thou liuest now in sinne, so shalt thou die with shame and remaine with Sathan, from whome he that made thee, keepe thee.

¶ Liuia from the Emperours court, to Euphues at Athens.

IF sickenesse had not put mee to silence and the weaknesse of my body hindred the willingnesse of my minde, thou shouldest haue had a more speedy aunswere, and I no cause of excuse. I knowe it expedient to returne an aunswere, but not necessary to write it in poste, for that in thinges of greate importaunce wee commonly looke before wee leape, and where the heart droupeth through faintnesse, the hande is enforced to shake through feblenesse. Thou sayest thou vnderstandest howe men

liue in the courte, and of me thou desirest to knowe the estate of women, certes to dissemble with thee were to deceiue my selfe and to cloake the vanities in court were to clogge mine owne conscience wyth vices. The Empresse kæpeth hir estate royall and hir maydens will not leese an inch of their honour, shee vnderstandeth to sette downe good lawes and they to breake them, shee warneth them of excesse and they studye to exceede, she sayth that decent attire is good thoughe it be not costly, and they sweare vnlesse it bee deare it is not comely. She is heere accompted a slut that commeth not in hir slikes, and shee that hath not euerye fashion, hath no mans fauour. They that be most wanton are reputed most wise, and they that be the idlest liuers are deemed the finest louers. There is great quarelling for beautie, but no question of honestie: to conclude, both women and men haue fallen heere in court to such agreement that they neuer iarre about matters of religion, bycause they neuer meane to reason of them. I haue wished oftentimes rather in the countrey to spinne, then in the courte to dawnce, and truely a distaffe doth better become a mayden then a Lute, and fitter it is with the needle to practise howe to liue, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the Ladyes haue no leasure to followe hir. I haue nothing els to write. Heere is no good newes, as for badde: I haue tolde sufficient, yet this I must adde that some there bee, whiche for their vertue deserue prayse, but they are onely commended for theire beautie, for this thincke courtiers, that to be honest is a certeine kinde of countrey modestie, but to bee amiable the courtly curiesie.

I meane shortly to sue to the Empresse to bee dysmissed of the court, which if I obtayne I shall thynke

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it a good rewarde for my seruice to bée so well rydde from such seueritie, for beléeue mée there is scarce one in courte that eyther feareth GOD, or meaneth good. I thancke thée for the booke thou dyddest sende mée, and as occasion shall serue I wyll requyte thée. Philautus beginneth a little to lysten to connsayle, I wishe him well and thée too, of whome to heare so muche good it doth mée not a little good. Pray for mée as I doe for thée, and if opportunitie be offered write to me. Farewell.

¶ Euphues to his friend Liuia.

DEare Liuia, I am as gladde to heare of thy welfare as sorrowfull to vnderstande thy newes, and it doth mée as much good that thou art recouered, as harme to thincke of those which are not to be recured. Thou hast satisfied my request and nunswered my expectation. For I longed to knowe the manners of women, and looked to haue them wanton. I lyke thée well that thou wylte not conceale their vanities, but I loue thée the better that thou doest not followe them, to reproue sinne is the signe of true honour, to renounce it the part of honestie. All good men wyll accompte thée wyse for thy truth, and happye for thy tryall, for they saye, to absteine from pleasure is the chiefest pietie, and I thincke in courte to refraine from vice is no little vertue. Straunge it is that the sounde eye viewinge the sore shoulde not be dimmed, that they that handle pitch should not be defiled, that they that continue in court should not be infected. And yet it is no great meruaile for by experience we see ẏ the Adamant cannot drawe yron if ẏ Diamond lye by it, nor vice allure ẏ courtier if vertue be retained.

Thou prayſeſt the Empreſſe for inſtituting good lawes, and greeueſt to ſee them violated by the Ladyes. I am ſory to thincke it ſhould be ſo, and I ſigh in that it cannot be otherwiſe. Where ther is no hed take of a commaundement, there is ſmall hope to be looked for of amendement. Where dueties can haue no ſhow, honeſtie can beare no ſway. They that cannot be enforced to obedience by authoritie, will neuer be wonne by fauour, for being without feare, they commonly are voide of grace: & as farre be they careleſſe from honour as they be from awe, and as ready to diſpiſe the good counſaile of their Peeres, as to contemne the good lawes of their Prince. But the breaking of lawes doth not accuſe the Empreſſe of vice, neither ſhall hir makinge of them excuſe the ladies of vanities. The Empreſſe is no more to be ſuſpected of erring then the Carpenter that buildeth the houſe bee accuſed bicauſe theeues haue broken it, or the Printmaiſter condemned for his coyne bicauſe the traitor hath clipped it. Certeinly God wil both reward the godly zeale of thy Prince, and reuenge the godleſſe doinges of the people.

Moreouer thou ſaiſt that in the court all be ſluttes that ſwimme not in ſilkes, and that the idleſt liuers are accompted the braueſt louers, I cannot tell whether I ſhould rather laugh at their folly or lament their phrenſie, neither do I know whether the ſinne bee greater in apparel which moueth to pride, or in affection which entiſeth to peeuiſhneſſe, the one cauſeth thē to forget themſelues, ỹ other to forgo their ſences, ech do deceiue their ſoule, they ỹ thinck one cannot be cleanly without pride, wil quickly iudge none to be honeſt without pleaſure, which is as hard to confeſſe as to ſaye no meane to bee without exceſſe, thou wiſheſt to be in the country with thy diſtaffe rather then to continue in the court wᵗ thy delights. I cannot blame thee, for Greece is as much to

be

be commended for learning, as the court for bravery, & there maist thou liue with as good report for thine honestie, as they with renowme for their beautie. It is better to spinne with Penelope all night then to sing with Helen all daye. Huswifery in the countrey is as much praysed as honour in the court. We thinke it as great mirth to sing Psalmes, as you melody to chaunt Sonnets, & we accompt them as wyse that kæpe their owne lands with credite, as you those that gette others lyuings by craft. Therefore if thou wilt follow my advise and prosecute thine owne determination thou shalt come out of a warme Sunne into Gods blessing. Thou addest (I feare me also thou errest) that in the courte there be some of great vertue, wisedome and sobrietie, if it be so I lyke it, and in that thou sayst it is so, I beleeue it. It may be, and no doubte it is in the courte as in all riuers some Fish some Frogs and as in all gardeins some flowers some weeds, and as in all trées some blossoms some blasts. Nylus bræeth the pretious stone and the poysoned Serpent. The court may as wel nourish vertuous Matrones as the lewde Minion. Yet this maketh me muse ý they should rather bæ commended for their beautie then for their vertue, which is an infallible argument that the delyghts of the flesh are preferred before ý holynesse of the spirite. Thou sayst thou wilt sue to leaue thy seruice and I wil pray for thy good successe, when thou art come into the country I would haue thæ first learne to forget all those thinges which thou hast sæne in the court. I woulde Philautus were of thy minde to forsake his youthfull course but I am glad thou writest that he beginneth to amend his condicions he runneth farre that neuer retourneth, and hæ sinneth deadly that neuer repenteth. I would haue him ende as Lucilla began without vyce, and not beginne as she ended without honestie. I loue the man weil,

but I cannot breake his manners. Yet I conceiue a good hope that in his age he will be wise, for that in his youth I perceiued him wittie. He hath promised to come to Athens, which if he doe, I will so handle the matter that eyther he shall abiure the court for euer or absent himselfe for a yeare. If I bring the one to passe he shall forgoe his olde course, if the other forget his ill conditions. He that in court will thriue to reape wealth, and lyue warie to gette worship, must gayne by good conscience, and clyme by wisedome, otherwise his thrift is but theft where ther is no regard of gathering, and his honour but ambition, where there is no rare but of promotion. Philautus is too simple to vnderstand the wyles in court, and too young to vndermine any by crafte. Yet hath he shewen himselfe as farre from honestie as he is from age, and as full of crafte as he is of courage. If it were for thy preferment and his amendment, I wish you were both married, but if he should continue his folly whereby thou shouldest fal from thy duetie I rather wish you both buryed. Salute him in my name and hasten his iourney, but forgette not thine owne. I haue occasion to goe to Naples, that I may with more spéede arriue in Englande, where I haue heard of a woman that in all qualyties excelleth any man. which if it be so I shall thinke my labour as well bestowed as Saba did hirs, when shee trauayled to see Salomon. At my goinge if thou be in Naples I will visite thee and at my retourne I will tell thee my iudgement. If Philautus come this Winter, he shall in this my pilgrimage be a partner, a pleasant companion is a bayte in a iourney. We shall there as I heare see a court both braue in shewe and better in substaunce, more gallaunt courtiers, more godlye consciues, as faire Ladyes and fairer conditions. But I will not vaunt before the victorie, nor sweare it is so

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vntill I sée it be so. Farewell vnto whome aboue all I wish well.

I Haue finished the first part of Euphues whome now I leste readye to crosse the Seas to Englande, if the winde sende him a shorte cutte you shall in the seconde part heare what newes he bringeth and I hope to haue him retournued within one Summer. In the meane season I wil stay for him in the country and as sone as he arriueth you shall know of his comming.

FINIS.